



November 2015 No 907

Middle East Netanyahu Holocaust remarks: Israeli PM criticised

21 October 2015



Israel's Prime Minister Benjamin Netanyahu has been criticised for saying a Palestinian leader persuaded the Nazis to carry out the Holocaust.

Mr Netanyahu insisted Adolf Hitler had only wanted to expel Jews from Europe, but that Grand Mufti of Jerusalem Haj Amin al-Husseini told him: "Burn them." However, the chief historian at Israel's memorial to the Holocaust said this account was factually incorrect.

Angela Merkel said Germany "abides by its responsibility for the Holocaust".

"We are very clear in our minds about the Nazis' responsibility for the break with civilisation that was the Shoah," the German chancellor said.

A senior Palestinian official meanwhile said it showed Mr Netanyahu hated Palestinians so much he was willing to absolve Hitler.

Speaking alongside Mrs Merkel in Berlin, Mr Netanyahu said "no one should deny that Hitler was responsible for the Holocaust".

But Mr Netanyahu insisted the Mufti of Jerusalem "told the Nazis to prevent Jews fleeing from Europe and supported the Final Solution".

Tensions between Israelis and Palestinians have been worsened since early October by a spate of stabbing and shooting attacks - several of them fatal - on Israelis by Palestinians, and one apparent revenge stabbing by an Israeli.

Israeli security forces have also clashed with rioting Palestinians, leading to deaths on the Palestinian side. The violence has also spread to the border with Gaza.

'Sad day'

Husseini, who died in 1974, was a Palestinian nationalist leader who led violent campaigns against Jews and the British authorities in what was then British Mandate Palestine in the 1920s and 1930s.

He fled the territory in 1937, but continued his campaign to oppose British plans to partition it into a Jewish state and an Arab one, allying himself with the Nazis during World War Two.

Husseini met Hitler in Berlin in November 1941, when he tried to persuade the Nazi leader to declare his support for the creation of an Arab state, [according to German press reports at the time](#).



Haj Amin al-Husseini allied himself with the Nazis and met Adolf Hitler in 1941 - Image copyright Hulton Archive.

But in a [speech at the World Zionist Congress](#) in Jerusalem on Tuesday, Mr Netanyahu gave a different account.

"Hitler didn't want to exterminate the Jews at the time - he wanted to expel the Jews," the Israeli prime minister said.

"And Haj Amin al-Husseini went to Hitler and said: 'If you expel them, they'll all come here.'"

"So what should I do with them?" he [Hitler] asked. He [Husseini] said: 'Burn them.'"

However, the chief historian of the Yad Vashem Holocaust memorial in Jerusalem, Professor Dina Porat, said Mr Netanyahu's statement was factually incorrect.

"You cannot say that it was the mufti who gave Hitler the idea to kill or burn Jews," she [told the newspaper Yedioth Ahronoth](#). "It's not true. Their meeting occurred after a series of events that point to this."

Opposition leader Isaac Herzog said the prime minister's remarks played into the hands of Holocaust deniers.

"This is a dangerous historical distortion and I demand Netanyahu correct it immediately as it minimises the Holocaust, Nazism and... Hitler's part in our people's terrible disaster," he wrote on his Facebook page.

Palestine Liberation Organisation's Secretary General Saeb Erekat [said in a statement](#): "It is a sad day in history when the leader of the Israeli government hates his neighbour so much that he is willing to absolve the most notorious war criminal in history, Adolf Hitler, of the murder of six million Jews."
Husseini was sought for war crimes but never appeared at Nuremberg.



Benjamin Netanyahu and Angela Merkel - Image copyright Reuters

How Israeli media reported the story

* *The Jerusalem Post* says the chief historian at Israel's memorial to the Holocaust has "[responded harshly](#)" to

Mr Netanyahu's speech. Professor Dina Porat told the newspaper he should backtrack.

* *Yedioth Ahronoth* says Mr Netanyahu has been "slammed" for his remarks and [quotes experts as saying](#) Hitler did indeed meet the mufti - but only after the Final Solution began.

* *Haaretz* says Mr Netanyahu has been "[widely ridiculed](#)" and has a piece looking at the subsequent online mirth, saying the prime minister "[broke the internet](#)".

* *The Times of Israel* leads with [Germany's insistence](#) that it was responsible for the Holocaust and continues by saying Mr Netanyahu has been "roundly denounced".

* *+972 Magazine*, an online current affairs magazine, says ordinary Israelis and Palestinians are "not letting Mr Netanyahu get off that easy" after his comments and published a [series of internet memes](#) mocking the prime minister.

<http://www.bbc.com/news/worldmiddleeast34594563>

Much ado about nothing

By Robert Faurisson

It was clear that Bibi's statement in no way implied that "Hitler had not ordered the extermination of the Jews".

Bibi was simply inventing the tale according to which the Grand Mufti of Jerusalem had given Hitler the idea of exterminating the Jews.

Such silliness offers the revisionists the sole benefit of yet another opportunity to render obvious the complete absence of any documents showing us where and when Hitler might have ordered the Jews' extermination. Such order having never existed, the liars indulge in speculation, in all directions and on any occasion. Hitler's January 30, 1939 speech, i.e. just before the war, sometimes invoked to "prove" that such an order did exist, is no proof of anything. Hitler

was doing then what any belligerent is inclined to do just before the start of a conflict. He said to the enemy: "You want to Exterminate us? It's we who'll exterminate you". Warrior's rhetoric, posturing like that of the heroes in Homer.

Robert Faurisson on Facebook:



Entretien avec Robert Faurisson, historien persécuté

Robert Faurisson était au tribunal correctionnel de Paris le 17 juin 2015 pour le procès autour du documentaire Un homme, de Paul-Éric Blanrue. ERTV

EGALITEETRECONCILIATION.FR

<https://www.facebook.com/RobertFaurisson196322737988/>

It's time for the Holohoaxers to raise the White Flag of surrender!

<http://tomatobubble.com/id801.html>

JEWISH HOLOCAUST "SCHOLAR" DEBUNKS HIMSELF



By Mike King

The sport of Judo teaches one how to use an adversary's own weight and strength against him. There is as much of a philosophical component to the sport as there is an athletic. The Judo response is to give way, to not meet force head-on, but to use the enemy's force in your favor for the purpose of beating him.

As it is in Judo, so it when debating liars. Whenever you can utilize a deceitful opponent's own concessions to build your case and throw it right back at him; it deals a devastating blow from which he cannot recover. The harder he attacks, the stronger YOU become.



Use Judo moves on liars.

One thing you will notice about professional liars is that, when cornered, they will concede a point for strategic purposes, but never give up the argument. Those conceded points should form the basis of your "Judo" response. For example; imagine that an accused car thief is confronted with evidence of his past record of stealing. Forced to concede the point, the thief will say: *"Yes. It is true that I stole 7 cars over the past 5 years, but to suggest that I stole this particular car is ridiculous."*

We then press the thief on the fact that several witnesses just saw him driving the same color, make & model of the stolen car in question. He again concedes: *"Yes. It is true that I was seen driving a vehicle fitting that exact description, but that was a rented car which coincidentally matched the description of the car that you claim I just stole."*

When challenged on his ability to rent a car when he has no credit cards, the artful liar, without skipping a beat, retorts: *"Yes. It is true that I have no credit*

cards, but that's because my cousin, who just moved to Brazil, let me use his credit card."

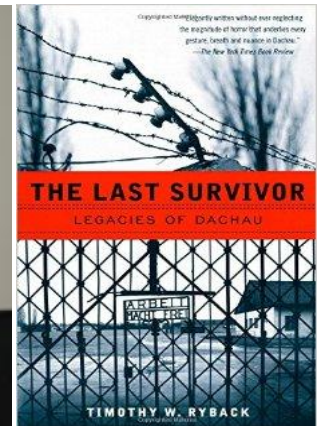
Now, let us review what we have just learned from our thieving friend, ***as confirmed from his own big mouth!***

1. He is in fact a repeat car thief
2. He was in fact driving a vehicle fitting the description of the recently stolen car.
3. He did not possess a credit card, which would have been needed had he really rented a similar car, as claimed.

Those concessions are known as 'hard data points'. The rest is just fluff. Considered individually, none of those concessions will clinch the prosecution's case. But taken *cumulatively*, such self-admitted concessions clearly indicate that the accused is lying. That's logical Judo for you! And it is precisely why Defense Lawyers advise that suspects should always remain silent when questioned by police. You know, the so-called 'Miranda Rights' warning; *"Anything you say can and will be used against you."*

With this logical principle in mind, let us similarly expose one of one of Holohoaxianty's High Priests, **Timothy Ryback**, by using the *accumulation* of his own 2004 written *concessions*, as published by the oh-so-"prestigious" Wall Street Journal, against him. This is 'gonna' be fun!

(Your cross-examining reporter's comments in bold italics).



Forensic Evidence Of the Holocaust Must Be Preserved

By Timothy Ryback, July 7, 2004

THE WALL STREET JOURNAL.

Full Wall Street Journal Article:

<http://www.wsj.com/articles/SB108914879023756502>

Ryback: Last month, Jarek Mensfelt, spokesman for the Auschwitz memorial site, announced plans to preserve the ruins of the gas chambers and crematoria in the notorious death camp at Birkenau near the Polish town of Oswiecim (*Auschwitz*). "This is an attempt to **keep it as it is now -- in ruins** -- but not let the ruins go," he said. "It was meant to be here forever as a warning."

So, Mr. Ryback, both you and Mr. Mensfelt now admit that what you claim was a gas chamber lies

in ruins. That means the "gas chambers" that are still being shown to tourists are Soviet-era "reconstructions"; a fact that "Holocaust Deniers" were once attacked for claiming. Thanks for confirming that for us in the Wall Street Journal.



Images 1 & 2 are of the Soviet-era reconstruction of the "gas chambers". **Image 3** depicts the ruins of the what is said to be the original "gas chambers". Ryback and the Polish curators concede that what is shown to gullible tourists are **NOT** the actual "gas chambers".

Ryback: In the coming weeks, as the Auschwitz preservationists begin their work, they should be guided by the knowledge that these heaps of dynamited concrete and twisted steel are not only historic artifacts but among the few remnants of untainted, forensic evidence of the Holocaust.

How exactly do these bombed out remnants constitute "forensic evidence" of mass gas chambers? Have traces of poisonous gas been detected in the stones?

Ryback: Of course, the historical and circumstantial evidence of a premeditated Nazi plan to exterminate the Jewish population of Europe is overwhelming.

This is what I call "the-evidence-is-overwhelming" rhetorical trick. Such a bold statement may sway the weak-minded, but it proves nothing. Talk is cheap, as they say. My. Ryback, please share with us this "overwhelming evidence".

Ryback: There are the watch-tower-girded enclosures of Nazi concentration camps

"Watch-towers"? Well, duh! They were internment camps, after all. No one is denying the Jewish internment of World War II. What we want is evidence of a genocide campaign. Continue.

Ryback: ... and the extensive testimonials of Holocaust survivors.....

Yes, "testimonials" which, as even some of your Jewish colleagues now openly admit, are often unreliable. "Speaking of "testimonials", what do you have to say of the former Auschwitz inmates who later told of spirited soccer games and fun activities for the children? If the German were out to commit genocide, why were so many "survivors" allowed to live? Auschwitz alone had 9,000 survivors when the Soviets liberated it."



Yakov Tzur testimony, March 2009: "I played soccer games at Auschwitz in 1944". Other camps had actual Jewish soccer leagues.

Ryback: as well as the court protocols of Nazi war criminals,

So-called "Nazi war criminals" were tortured and the Nuremberg Trials were a joke.

Ryback: but there is little forensic evidence proving homicidal intent.

Hold it! What did you just say???

Ryback: ...but there is little forensic evidence proving homicidal intent.

That's what I thought you said. Thank you! After just having talked about "overwhelming evidence", now you say "there is little forensic evidence". How can that be?

Ryback: The Nazis were scrupulous when it came to obscuring the "Final Solution" in bureaucratic euphemism and also dismantling or obliterating their machinery of death.

Yet they left the remains of the "gas chambers" on the camp grounds along with 9,000 "witnesses" behind for the Soviets to interview. That doesn't sound like too "scrupulous" of a cover up now, does it?

Ryback: The dearth of hard evidence has fueled a growth industry in Holocaust-denial.

A "dearth (complete lack) of hard evidence". Thank you!

In other words, just because there is no hard evidence, it is still wrong to question the Holocaust? This is known as "circular logic". It is like a prosecutor saying to a jury: "Ladies and Gentleman of the jury, do not let the "dearth" of hard evidence influence your verdict. The only reason why there is no hard evidence is because the defendant covered his tracks so well."

Absurd, to say the least. But thank you so very much for conceding that hard evidence is lacking.



Open mouth, insert foot. "The dearth of hard evidence". Thanks, Timmy!

Ryback: The revisionists' plaint is simple: They demand a proverbial "smoking gun" to prove that the Nazis deliberately and systematically designed an industrial system of extermination.

Well, excuuuuuse us "anti-Semites" for being so impertinent as to simply ask for evidence of this "industrial system of extermination". But thanks for admitting that there is no "smoking gun".

Ryback: Auschwitz has been a particular target of Holocaust deniers -- in particular, the gas chamber in Auschwitz I, the original base camp a mile east of Birkenau. It was here that some of the first experiments with poison gas were undertaken in a converted air-raid shelter refitted with air-tight doors and special ducts for homicidal purposes. Dynamited by the Nazis in the autumn of 1944, the gas chamber was reconstructed after the war.

Why did the "Nazis" dynamite the "gas chamber". Did they suddenly decide to stop "gassing" people? And thanks again for conceding that the current "gas chamber" is a Soviet reconstruction, a fake.

Ryback: As one revisionist notes: "The official view holds that the Soviets and Poles created a 'gas chamber' in an air-raid shelter that had been a 'gas chamber.' The revisionist view holds that Soviets and Poles created a 'gas chamber' in an air-raid shelter that had been an air-raid shelter. While most serious historians refuse to dignify such statements with a response, Polish administrators have taken the bait.

Ah yes! The "No Serious Person" Logical Fallacy and the old "I-refuse-to-dignify-that-with-a-response" rhetorical trick. It is the sure sign of an empty case, and an empty mind, when one has to resort to such pathetic debating tactics.

Ryback: In response to revisionist charges, they (the Poles) tested the gas chamber walls for residual traces of cyanide gas but found none.

They found no residual traces of cyanide gas. THANK YOU!

Ryback: Unlike the delousing chambers whose walls still show cyanide "staining,".....

And thanks for admitting that there were "delousing chambers" at Auschwitz. In so doing, you have confirmed the fact that the Germans were trying to prevent the inmates from dying of typhus. I suppose they had to save the Jews in order to kill them?

Ryback: the gas chambers betrayed no residual traces of Zyklon B.

So, in addition to your concession that there is no hard evidence, you now concede that the forensic analysis shows no traces of poison gas in the stone walls. Stone is like sponge, Timmy. Any poison gas would have been absorbed and preserved for posterity. Can you explain, or should I say, 'rationalize' that bit of scientific reality away for us, Timmy?

Go ahead, Timmy Two-Face. Tell us why not a single trace of deadly chemicals was found in the analysis. I gotta hear this!

.....
.....

.....
We're still waiting, Timmy.
.....

Ryback: The homicidal process was so murderously brief that the cyanide never penetrated the interior surface.



Mass-murder gassings were too "murderously brief" to leave a trace, but the delousing of clothes did leave a trace. That's a good one!

Ryback: Similarly, it was found that repeated postwar "cleaning" had leached the last traces of cyanide from the heaps of human hair, one of the most damning pieces of Holocaust evidence.

Let me get this straight, Timmy. You're saying that the "Nazis" killed all those Jews in poison-gas chambers; then they shaved the heads of the dead bodies; and finally they cremated the hairless bodies? The hair has since been repeatedly shampooed so the poison traces are now gone? Are you flippin' serious? What were the "Nazis" planning to do with the "heaps of human hair"? Make wigs?

Ryback: In the battle against Holocaust deniers, Birkenau's extermination facilities remain important forensic evidence.

Timmy! You're gonna give a friggin' heart-attack! What forensic evidence?! You just admitted that there are no traces of poison in neither the stones nor the hair. There you go again with that quintessentially Jewish circular reasoning. "The gas chambers existed. Although there is no hard evidence; that doesn't disprove anything because we already know that the gas chambers existed."

Ryback: Between 1942, when they were first put into operation, and 1944, when they were dynamited, more than a million human beings -- mostly Jewish -- were fed into these extermination plants, forced into subterranean chambers and gassed, their corpses removed and transported by mechanical conveyance to the crematoria ovens.

More than one-million were gassed, yet you said earlier that "the cyanide never penetrated the interior surface" because the episodes were "so murderously brief". Timmy, even if the "brief" mass gassing episodes were just 10 seconds long, when multiplied 1000's of times to reach that one million number (an average of 30,000 "gassing deaths per month", (right under the noses of Red Cross inspectors!) we're talking about many hours of poison gassing. Why no traces of this in the forensic analysis?

And Timmy, one more thing; for nearly 50 years, you and your gang told us that 4,000,000 died at Auschwitz. Then, after "Holocaust Deniers" began poking around Auschwitz, the official number was suddenly chopped down to 1,000,000. How do account for such a drastic reduction?

And if the 4,000,000 was wrong, why should we now take your word now on the 1,000,000?"

Poland lowers official Auschwitz death toll

WARSAW, Poland (UPI) — A government commission has lowered the number of people believed to have perished at the Auschwitz death camp during World War II from 4 million to 1.5 million and conceded the overwhelming majority were Jews.

The decision to revise the official number of those killed in the Nazi camp was a formal rejection of original figures generated after the war by the Soviet Union, which still holds the records kept by the camp's commanders.

It is also in line with figures used by historians in West Germany, the United States and Israel who have documented the number of victims of the Holocaust.

Poland's former communist government relied on the figure of 4 million as part of a propaganda effort to make Auschwitz a symbol of Nazi oppression of all peoples, not just the Jews.

The revision was made by a commission appointed by the Culture Ministry which is determining the future direction of a museum at Auschwitz,

known in Polish as Oswiecim.

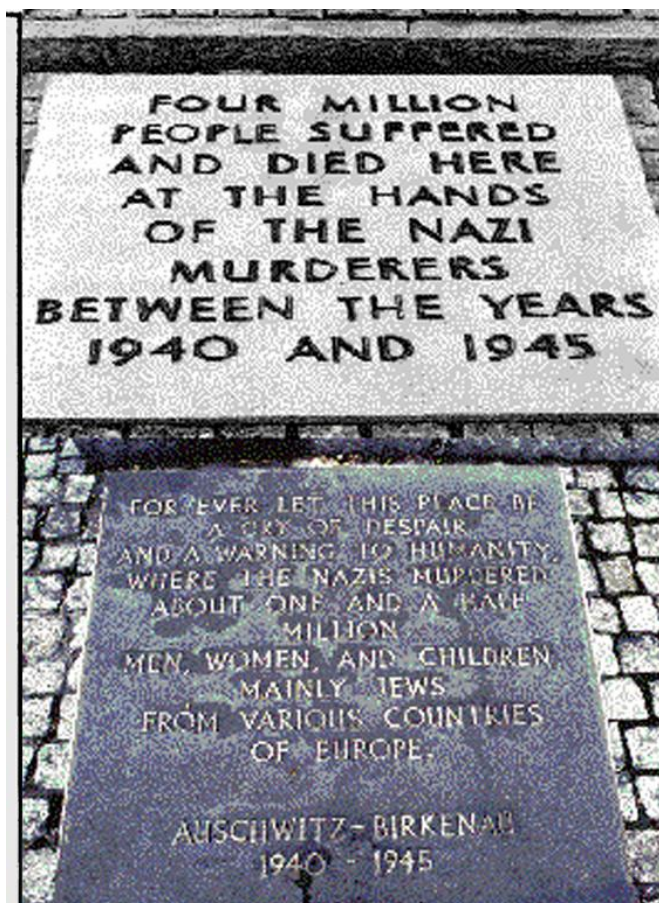
A Soviet commission which came to Auschwitz in February 1945 after its liberation put the number of victims at more than 4 million. That number was questioned by historians in the West, but not in Poland until very recently.

Franciszek Piper, head of the history department of the Auschwitz Museum, told the Solidarity newspaper Gazeta Wyborcza that examination of the evidence shows at least 1.1 million people died in the camp, including 960,000 Jews. Some 233,000 survived Auschwitz.

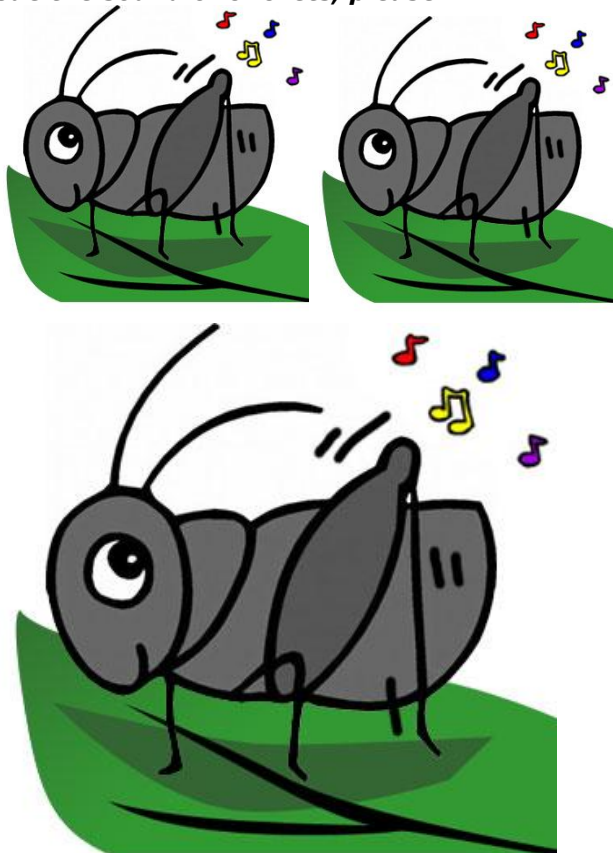
The newspaper said the real figure may be higher but does not exceed 1.5 million.

The commission examined transport records, numbers assigned to prisoners and statistical data from ghettos around Europe to arrive at the figure.

Sam Eskanazi, a spokesman for the U.S. Holocaust Memorial Museum in Washington, said the change by the Polish commission reconciles the numbers of Auschwitz dead with those generally accepted by Western historians.



Cue the sound of crickets, please....



Ryback: The chimneys belched smoke into the air.
Chimneys emitting smoke? No way!
Perhaps you were expecting little white doves to come out?

Ryback: The remnant ash was scattered in the surrounding fields, or dumped in a nearby pond whose muddled bottom, even today, is of a sticky gray viscosity ...

So, after 60 years of natural forces at work in the pond (article written in 2004), the "sticky gray viscosity" never went away; but the cyanide traces completely disappeared from the untouched remnants of the stone walls and the "heaps of human hair". Bend that "science", Timothy, bend it hard!

Ryback:....laced with matchstick-size splinters of human bone.

"Match-like splinters"? Seriously, Tim? Fish and geese bone splinters and the bottom of a pond, if that. Go figure. But thanks for conceding the fact that there are no actual bodies. No forensics, no documents, no direct witnesses, no bodies. With a "prosecutor" like you, Timmy, who even needs a defense lawyer!

Ryback: The horrors of this machinery have been preserved in the classic memoirs of survivor-authors like Elie Wiesel and Primo Levi...

The good ole 'Appeal to Authority' Fallacy. If it's in a book, written by other proven liars who continue to cash in on book sales and speaking fees, it must be true, eh Timmy?

Ryback: But, as with any account filtered through human memory, this "evidence" is subject to challenge and rebuttal. There is no arguing with presence of the Birkenau gas chambers. Here the proof of the Holocaust is written in concrete and steel.

"There is no arguing"? Says who, Timmy? Says you? This is the old, "Case Closed" debating trick; a variation of the "I-refuse-to-dignify-that-with-a-response" trick. You're right Timothy. There is "no arguing" with lunatics and liars. But thanks for inadvertently conceding the case by repeatedly admitting that there is no evidence.

SUMMARY OF RYBACK'S CONCESSIONS

- Auschwitz 'Gas Chambers' shown to tourists are actually a "reconstruction"
- Germans used delousing chambers to prevent death by typhus
- Remains of alleged "gas chambers" tested negative for poison gas
- Original Auschwitz death toll of "4 million" was a massive exaggeration
- No documentary evidence of the "Holocaust"
- No "smoking gun" evidence / "dearth of hard evidence"
- No bodies

Keep making concessions like that and soon they'll be calling you a "Holocaust Denier". Timmy, you have lost the Jewdo match. Next time; know your Miranda Rights.

Full Wall Street Journal Article:

<http://www.wsj.com/articles/SB108914879023756502>

ADDENDUM:

OTHER JEWISH 'HOLOCAUST' CONCESSIONS

C.L. Sulzberger

The "gas chambers" claim originated in a report issued by a Soviet Committee just hours after Germany had unconditionally surrendered (*and thus, could not rebut*). ([here](#))

Deborah Lipstadt

German documents **never** refer to a genocide campaign **and** the story of Jews being used to make soap is a hoax. ([here](#))

Simon Weisenthal

Contrary to Eisenhower's propaganda films, there was no "gas chamber" at the Dachau Concentration Camp. ([here](#))

Elan Steinberg, Peter Novick and others

The testimony of Holocaust survivors is often unreliable. ([here](#)) ([here](#))

The Jewish Virtual Library

The International Red Cross inspected the German POW and concentration camps and gave passing grades (*but, of course, remained silent about the Jews*). ([here](#))

The New York Times

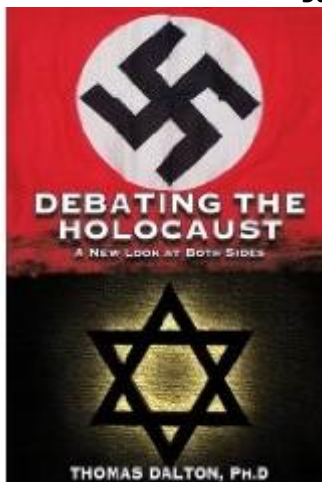
The '6 Million Dead' was proclaimed before a single camp had been liberated. ([here](#))



From the Archive

Holocaust denier shows face to NYC public school

January 26, 2011 11:44 AM MST



Parents of P.S. 290 students received an image of this book in a group e-mail, *New York Times*

Despite community efforts to document, educate, or prosecute, [Holocaust denial](#) persists.

[Holocaust](#) denial occurs when people claim that the [genocide](#) of [Jews](#) during [World War II](#)--the event we know as [the Holocaust](#)--did not occur or that it did not happen in the manner or to the extent historically recognized.

The latest disquieting occurrence of Holocaust denial showed up in New York, a city with one of the highest proportions of Jews outside of Israel in the world. The [New York Times](#) reported that an e-mail message went out to parents of Public School 290 PTA saying, "You should read this book! It is rocking my world!" The message was floating over a [book's](#) cover showing a dark Star of David at the bottom with a Nazi flag above. The book was *Debating the Holocaust* by Thomas Dalton, Ph.D., and its content supposedly

looked at "both sides" of the debate over whether or not the Holocaust actually happened.

The parent of a third grade student was no newcomer amongst the ranks of Holocaust deniers. In an earlier [New York Times](#) report he admitted to being "an amateur revisionist," and in 2004 two dozen protesters rallied in front of his apartment building chanting, "Evict the Nazi."

The offending PTA parent is also "the editorial director of the American division of Theses & Dissertations Press, which publishes authors who question the Holocaust but live in countries where doing so is a crime. It also published the book he recommended in the e-mail.

School officials and parents, many of whom are Jewish, were stunned not only by the e-mail but also that there was such a parent in their midst. Suspecting identity fraud, the principal, Sharon Hill, called the parent in to ask if his e-mail account might have been hijacked or if a virus had taken control of his computer; the parent explained that after sending the e-mail, he realized his mistake. He meant to send the message to another group he belongs to, where members debate whether accounts of the Holocaust are exaggerated, and he apologized to the parents for the "total confusion."

His motivation for sending out his e-mail aside, his public mistake serves as yet another reminder to us that the Holocaust is not yet, and may never be behind us.

Take a look around you; are there any Holocaust deniers among your neighbors?

<http://www.examiner.com/article/holocaust-denier-shows-face-to-nyc-public-school>

HOLOCAUST CENSORSHIP

Remember August 2003!

Adelaide Institute



[Thesis fallout discussed](#)

[Media Update](#)

Holocaust, history and free speech

The New Zealand Herald

23.07.2003

Canterbury University history lecturer THOMAS FUDGE has resigned in protest at the university's refusal to publish this article defending a young academic against the charge of holocaust denial. It appears in two instalments, today and tomorrow.

<http://www.adelaideinstitute.org/Dissenters/fudge.htm>

Bing goes Hayward's Ghost

In the following Fredrick Töben sums up what has become known as the Hayward thesis affair. At the end of this essay there appear three newspaper/magazine articles that update the controversy. Anyone wishing to follow up particular aspects of this controversy can do so by searching the Internet.

1. Introduction

In December 2000, the University of Canterbury, Christchurch, New Zealand, thought it had pleased New Zealand's Jewish lobby by going to extraordinary lengths to accommodate a complaint lodged against the university. The Jewish community lodged a complaint because in 1993 Canterbury had awarded to one of its students a masters degree that dealt with the 'Holocaust'. Now seven years later, Canterbury published its *Report By The Joel Hayward Working Part*, wherein a written apology to New Zealand's Jewish community almost took precedent over the maintaining of its own academic integrity.

The small but vociferous New Zealand Jewish lobby had taken great exception to the granting of an MA with First Class Honours, to Joel Stuart Andrew Hayward for his thesis on revisionism, thereby making so-called 'Holocaust denial' a 'respectable' branch of academic study. The dogmatists could not let this happen. For

them the academic ideal consists of nurturing self-authored taboo topics that bolster and uphold their own fragile intellectual bankruptcy, where a regard for objective knowledge is discarded and despised.

2. Background

The early so-called warning signs that something was going on in academia, which could damage Jewish-Zionist interests, were sounded eight years earlier. On 5 May 1992, a group calling itself 'Opposition To Anti-Semitism Incorporated', Christchurch, sent a letter of complaint to the University of Canterbury's Registrar, Mr A W Hayward. Therein the president, Kingsley N McFarlane, details a discussion the group had with Joel Hayward, and cite Hayward's reporting that his supervisor, Dr Vincent Orange in November 1991 had stated to Hayward, "OK! I agree there were no gas chambers!"

On 25 May 1992, Professor and head of the History department, W David McIntyre, advises the Registrar: "Further to our conversation on the phone about Joel Hayward's MA thesis and the persecution that he has been subjected to ... I think it important that the University reply blandly but firmly to these people as the interference they have attempted is intolerable. Indeed, the inclusion of the quotation about the

conversation with Vincent Orange in the letter to you was probably illegal since it was taken from a tape which was illegally filmed and is the subject of an injunction."

[Appendix I, in: *Report By The Joel Hayward Working Party*, December 2000, University of Canterbury.]

This courageous stand against Jewish blackmail was also adopted by the External Examiner's Report, written by Waikato University History Department's Professor John H Jensen. Dated 15 April 1993 it states:

'This study is a brave attempt to deal in a cool and critical fashion with one of the most emotional and political issues of our century. The candidate is to be congratulated on his courage in undertaking it. Nevertheless I have tried to deal with it as I would deal with any thesis, ignoring its political implications, and concentrating and concentrating on the skillfulness or otherwise with which the writer has carried out his responsibilities as an historian.'

[Appendix M, *ibid.*]

Hayward's Chief Supervisor, Professor Vincent Orange, Reader in History at the University of Canterbury, in his assessment of 23 March 1993 hits a raw nerve with anti-Revisionists when he states in his report:

'Hayward's thesis is that the Nazis did not attempt the systematic extermination of Jews during the Second World War. In particular, he finds the evidence that gas chambers were built and used for this purpose unconvincing. His argument for and against this key point is based on a detailed, careful study of documentary, oral and scientific evidence. He may, of course, be mistaken, but in my judgment his case is nowhere flawed by improper use of evidence or extravagant language. More positively, he earns credit for adopting a scholarly approach to matters that most historians have flinched from investigating. For example, how many human beings can be packed into a particular space and how long does it take for a body to be wholly consumed by fire?'

[Appendix L, *ibid.*]

That the thesis would become contentious had been expected by Hayward. As early as 1991 Hayward had written an article on Holocaust Revisionism in New Zealand for the Australian Institute of Jewish Affairs journal, *Without Prejudice*. Hayward's article was titled: 'The Thinking Man's Anti-Semitism? Therein Hayward clearly focuses on the political aspect of Revisionism, and is quite critical of British historian, David Irving, and France's Dr Robert Faurisson for their attempt to deny the Nazi genocide of six million Jews.

Yet two years later, after having submitted his thesis in 1993, Hayward requests that his thesis be embargoed for three years. Although this is an unusual request by any academic who thrives on the 'publish or perish' maxim, Professor Vincent Orange approves the request. It is little wonder Hayward was in panic mode because the final chapter of his thesis states:

'A careful and impartial investigation of the available evidence pertaining to Nazi gas chambers reveals that even these apparently fall into the category of atrocity propaganda.'

In 1996 Hayward requests another extension to the publication of his embargoed thesis until 1 January 1999, and again it is granted.

At the beginning of October 1998, Hayward sent his original thesis to Adelaide Institute for photocopying,

with the comment that it may be used in any way. Copies were made and distributed to all Associates. A copy is also handed to the Commissioners, Human Rights and Equal Opportunity Commission, hearing the complaint laid by Jeremy Jones against both Fredrick Töben and Olga Scully.

Also in October 1998 Joel Hayward even contemplates being a witness in the Toronto Zündel trial. The dilemma facing him was the worry that he may say something helpful for the defence, for example his view that Revisionism "can promote anti-Semitism (although I naturally don't think that it does in its own right)."

[Email from Hayward to Töben, dated 5 October 1998.]

Dr Robert Faurisson anticipated this in one of his perceptive comments. Hayward's opinion, says Faurisson, "is that the Revisionists are right BUT THAT THEY HAVE NO HEART AND DO NOT CARE DISTRESSING THE JEWS. He believes in Babi Yar and all sorts of stupid things. His testimony could be very harmful in a 'Human Rights' 'tribunal' since that kind of 'tribunal' thinks that 'truth is no defence'. Hayward could even be the ideal witness for the prosecution: Zündel is all the more dangerous since he is right!"

[Letter dated 16 October 1998, from Faurisson to Zündel.]

Faurisson also advised Fredrick Töben "... there is nothing confidential, at least today, with this thesis since I see that in 1996 I purchased my own copy. Hayward asked me for the money (because of the photocopy), got it and never asked me to keep all this secret. He asked me my opinion about his thesis. I sent him my draft and asked him two questions:

1. "Would it be right to say that, for you, at the beginning of 1993 the revisionists were generally right as reason is concerned but wrong as sentiments are concerned?"

2. I heard you were from Jewish descent; is that right?

I asked those questions on 24 August, 18 November and 27 November. I told him that, being overworked, I need first his answer to my first question to go and read carefully his thesis. He sent me finally a rather rude answer but without addressing my two questions. Faurisson also pointed out that Hayward's thesis "seems also to say that the revisionists tend to distress Jewish people. If he really says so, what are his arguments and, anyway, is this the role of an historian? ... Ignores that there is absolutely no physical violence from the Revisionists against the Jews."

[Letter dated 18 October 1998, from Faurisson to Töben]

In the December 1998/January 1999 issue of the *New Zealand Jewish Chronicle*, a report appears headed 'NZ connection to Internet incitement case'. It states "Evidence submitted by Dr Töben days before the hearings included a 500-page Master's thesis on Holocaust revisionism by New Zealand Canterbury University student, Joel Hayward."

When in 1999 Hayward makes another request to have his thesis embargoed for another period, the University of Canterbury refuses and invites Hayward to add an addendum to his thesis, which he does. (In essence the two-page Hayward Addendum states that his thesis contains 'several errors of fact and interpretation'.)

[Appendix B, *ibid.*]

Hayward also writes a letter to the *New Zealand Jewish Chronicle*, which is published in its February 1999 edition at p.7. Among other things, he states:

"... First, Dr Fredrick Töben violated my rights as an author by presenting a copy of my 1993 Masters of Arts thesis to the Human Rights and Equal Opportunity Commission (HREOC) in Sydney. He did so even after I had expressly forbidden him – in writing on October 17 – from reproducing or distributing my work in part or in whole ... I have no involvement in the ferocious debate between Holocaust Revisionists and their opponents. I find it distasteful and refuse to be drawn into it. As a scholar I am much too busy; as a person I am much too sensible. I am sending a copy of this letter to Mr Jeremy Jones, Executive Vice-President, Executive Council of Australian Jewry."

Hayward goes further into damage control. In a letter dated 8 December 1999, headed 'Strictly Confidential' and addressed to Canterbury's Vice Chancellor, Hayward states, among other things:

"Toward the end of 1998 an Australian racist named Dr Fredrick Tobin (sic), who has just completed a prison term in Germany for Holocaust denial, attempted to present a copy of my thesis to the Human Rights and Equal Opportunity Commission (HREOC) in Sydney as proof that the Holocaust did not happen. I immediately wrote to the HREOC and asked them to withdraw the thesis from their proceedings. They kindly agreed to do so."

[Commissioner Cathleen McEvoy, now dean of the law faculty, University of Adelaide, never informed Fredrick Töben of this Hayward communication. Nor did Hayward forward a copy of his letter to Töben, though he did send an Email requesting that Töben stop using his thesis.]

Graeme Wake, Dean of Postgraduate Studies, and Professor of Applied Mathematics at Canterbury responds in a letter dated 3 May 2000 (with a handwritten note 'Today's date January 2000 sent'):

"We share your distaste for the actions of racist persons like those you mention. Nonetheless it is incumbent on us, as a premier research University, to maintain open access to scholarship produced, and accepted for, a research degree. To act otherwise could lead to accusations of a cover-up and compromise us in other ways. So we have sought another alternative (which we broached with you by telephone).

In the interest of all, and especially the victims of the Holocaust, the University invites you to write a (brief) addendum to the thesis. This would presumably state your more recent views and insights on this topic and summarise results of any post-1993 scholarship which might point to different conclusions than you made originally ... it would further strengthen the stand against the likes of Dr Fredrick Tobin and his ilk."

On 15 December 1999, Hayward writes a letter to Greg Raven of the IHR:

"Thank you for notifying me about this ratbag's attempt to post my old MA thesis on the Internet. I appreciate your kindness. Truly. I succeeded in having the server company delete my thesis after this mysterious person posted it last time, and I will try this method again."

[From: <http://aarghinternational.org/engl/hay/hayindex.html>. For an account of the Hayward File it is well worth reading Serge Thion's comprehensive treatment

of the moral and intellectual problems raised by Hayward's behaviour and failure of moral nerve.]

Also in 2000, Professor Dov Bing comes on to the scene. A political science lecturer at Hamilton's Waikato University, Dr Bing broadcasts the fact that Hayward had distributed his thesis to Faurisson, Irving and Töben.

The *New Zealand Jewish Chronicle* of April 2000 whips up a storm that is picked up internationally. Hayward apologises to New Zealand's Jewish community:

"I stuffed up. The conclusions are wrong ... without doubt, around six million Jews perished during World War Two. They were murdered by Nazis and their allies. The perpetrators used a range of methods, including gas chambers, shooting, physical exhaustion and starvation, to carry out this monstrous crime."

K R Bolton, a New Zealand observer of the controversy sums up the 89-page and 29 appendices Working Party Report thus:

"After some five months and \$200.000 a tribunal of eminent persons reached conclusions so predictable and cliché-ridden that a fiver and a day spent over a cuppa could have reached the same result.

The Party found that Dr Joel Hayward, now an eminent military historian and lecturer in his own right, did not merit an MA with First Class Honours from Canterbury University for his 1993 thesis: *The Fate of Jews in German Hands: an enquiry into the significance of Holocaust Revisionism*.

Upon seeking legal advice, the Working Party was unable to revoke the MA Hons. Degree, which had been demanded by the New Zealand Jewish Council because it could not be demonstrated that Hayward had acted dishonestly. However, the opinion was that Hayward did not merit such honours. The Working Party found that although Hayward had demonstrated superior abilities as a researcher and had put together his thesis with exceptional skill, his conclusions were flawed. He should not have offered an opinion as to which side of the Holocaust debate, revisionism or orthodoxy, was correct on the weight of evidence. Also, a particularly contentious point was that Hayward's thesis was three times longer than required ... What irked the Jewish Council was that by awarding the Hayward thesis First Class Honours, this appeared to give academic legitimacy to holocaust revisionism ... The Working Party was only required to consider if Hayward had acted dishonestly and therefore whether his MA Hons should be revoked. It found that he had not. It offered that Hayward was not required to render an opinion on the evidence in the Holocaust debate and that the thesis was too lengthy. What the Party should not have done is indulged in a large amount of unfounded criticism of revisionists and revisionism, on the basis of comments supplied by and for the Jewish Council. Outside submissions were not accepted ... Despite the recommendations of two reputable New Zealand scholars the thesis 'did not deserve the highest accolade', and therefore the opinions of two acclaimed and experienced New Zealand academics are trashed in favour of **Jewish ethnocentrists** and their ally, a less than dispassionate Professor Evans from England."

[In: *Western Destiny*, February 2001, Issue #23.]

This same Professor Richard Evans was the so-called 'expert witness' at the 2000 London Irving-Lipstadt

trial. Evans is professor of German history at Cambridge University.

Things began to quieten down a little for Hayward.

3. A detour covering similar grounds

While the University of Canterbury had its problems caused by the New Zealand Jewish community's representatives with their particular 'Holocaust' obsession, Waikato University attended to its own as well. The Jewish community had sniffed out a right-wing extremist who had been accepted into the university's doctoral program.

"Berlin-born Hans-Joachim Kupka was accepted to study the role the German language played in contemporary New Zealand – a field which critics said would have meant his having to interview German-speaking Holocaust survivors. Kupka, the former deputy chair of the Bavarian branch of the extreme right-wing Republikaner Party, withdrew his candidature in the wake of the controversy."

[*Australian Jewish News*, 5 January 2001.]

The restless paranoid Jewish community leaders would not let things be and demanded that the university investigate and apologise – which it did.

4. Updating the old issue with a new one

On 9 October 2002 Waikato University releases its report *A Review of the Case of Hans Joachim Kupka*, available at <http://unipr.waikato.ac.nz/news/kupka-report.shtml>. The Report, prepared by Mr Bill Renwick, details the University's handling of the Kupka case.

The *Waikato Times*, the regional newspaper ran the story and Professor Dov Bing weighed in heavily. However, generally there was not much community interest in the Kupka affair and observant individuals realized the alleged hysteria had been artificially whipped up by the leaders of the Jewish community. It seems that this displeased Bing somewhat.

And so he issues a Press Release and sends it to the *Waikato Times*, and journalist Lester Thorley turns it into an article that is published on 23 October 2002.

Essay was revisionist: professor

By Lester Thorley

A Waikato University professor believes he has uncovered a Holocaust revisionist thesis at Canterbury University.

Waikato political science professor Dov Bing, who led Jewish academic outrage during Waikato's Kupka Holocaust denial affair, wants answers from Canterbury over the history thesis Judgment On Nuremberg, by Steven Eaton.

It was produced one year after the 1993 Hayward thesis, which attracted worldwide attention for its conclusion that the Nazis did not systematically exterminate Jews in gas chambers.

Prof Bing said the Canterbury theses had been hailed on an Alabama, US, Holocaust revisionist website. The Theses and Dissertations Press home page says it started in 1994 in response to "the reception of two unpublished masters theses in history from a foreign university".

The company says its aim is to publish views which are "suppressed" elsewhere.

Mr Eaton's thesis, which argued the 1945 Nuremberg war criminal trials were illegal, was part of an honours masters degree. He credits Joel Hayward: "who first introduced me to Nuremberg and it is to him that I owe my enthusiasm for the subject".

Prof Bing said, "Holocaust revisionism, especially when it enters the halls of academia, is a matter of considerable public interest."

A 2000 investigation into Hayward's paper led to Canterbury's apology to the Jewish community for accepting a "seriously flawed thesis". A working party said standards had "slipped on just one occasion".

Canterbury's chancellor Dame Phyllis Guthardt said yesterday the Hayward case was investigated fully.

"From the university's point of view the matter is closed."

Canterbury would not investigate Mr Eaton's thesis unless there was clear evidence of fraud or dishonesty in his work.

Waikato professor John Jensen, who has since left, was the external marker for Hayward's work, which was given an A+.

Canterbury would not name Mr Eaton's external marker, but said it was not Prof Jensen."

As this item mentions the Hayward affair, it becomes relevant for the press in Christchurch, and the Canterbury Press's Amanda Warren elaborates and fabricates that the Eaton thesis is actually on Dr Robert Countess' website, when this is not a fact because Countess does not have a website.

Second Holocaust thesis under fire By AMANDA WARREN, 24 October 2002,

<http://www.stuff.co.nz/>

Canterbury University is under fire after claims that a second thesis by one of its students is being used by the Holocaust denial movement.

The thesis, by Steven Eaton, was supervised by Dr Vincent Orange who supervised Joel Hayward's controversial thesis questioning key aspects of the Holocaust.

Dr Hayward's thesis sparked an international outcry and prompted the university to conduct an investigation into whether he should have been awarded a first-class masters degree.

Mr Eaton's thesis questions the validity of the Nuremberg trials, conducted by the Allies after World War Two, to punish German war criminals. His thesis concludes that "the Allies evidenced scant regard for the system known as international law", and their disposal of major Nazi war criminals was an "arbitrary exercise of power".

Mr Eaton, whose masters degree in history with first-class honours was confirmed in May 1994, argues that in 1945 no law existed to give the Allies the legal right to punish Nazis to the full extent. In his thesis acknowledgements, Mr Eaton thanked Dr Hayward for introducing him to the Nuremberg trials. "It is to him that I owe my enthusiasm for the subject," he wrote.

An international law expert at the University of Canterbury, Alex Conte, said Mr Eaton's thesis was not the first to question the Nuremberg trials.

Mr Eaton's thesis has been seized upon by a well-known Holocaust denier, the Rev Dr Robert Countess, who posted details of it on his website.

Waikato political science professor Dov Bing yesterday said it was one of the base tenets of the Holocaust denial movement that the Nuremberg trials had no standing in international law and that German war criminals were falsely convicted.

Canterbury University could have prevented this latest controversy if it had identified other theses involving Holocaust denial, Professor Bing said.

The university's Chancellor, Dame Phyllis Guthardt, said it would be a huge undertaking to re-examine old theses. "There is no suggestion of an investigation into the Eaton thesis. There is no evidence of fraud or dishonesty, there had been no criticism of it, and it had never been embargoed or withheld." She did not believe a shadow had been cast on other history theses written in the mid-1990s. Dr Orange did not return *The Press*' calls and Mr Eaton could not be found."

Adelaide Institute's call to the University of Canterbury yielded the following response from a source that did not wish to be named, though the speaker met Fredrick Töben in 2000:

"The Hayward thesis is behind us. The Eaton thesis is on the Nuremberg War Crimes Trials. It is not a Holocaust issue. The issue at any university is the freedom to research ... with sensitivity."

[See the university's response:

<http://www.canterbury.ac.nz/search/intro.htm>

5. The latest on the Hayward Affair

The above *Press* article spawns the following in New Zealand's premier Radio and Television magazine, *Listener*, 2-8 November 2002, but actually printed on Friday, 25 October 2002. It bills the following article on its front page as:

SPECIAL REPORT:

HOLOCAUST DENIAL AND THE NZ CONNECTION

In Denial

The continuing story of why a New Zealand university refuses to dishonour a thesis denying the Nazi Holocaust

By Philip Matthews

For the serious historian, an endorsement from David Irving is worse than no endorsement at all. In April 2000, a high-profile libel case in the High Court in London confirmed to the wider public something that historians had long suspected: that, far from being an impartial chronicler of Hitler and the Third Reich, Irving had deliberately twisted and misrepresented historical records to support his dubious and harmful arguments. Those aligned with Irving call themselves 'Holocaust revisionists'. Others know them better as 'Holocaust deniers'.

'Holocaust deniers,' wrote the trial's expert witness, Cambridge University historian Richard Evans, in a report later that year, "are engaged in the politically motivated distortion of the past through the tendentious manipulation of evidence, in order to support their preconceived view that there were no gas chambers, no programme of extermination, no six million dead Jews."

What would those in the Jewish community say to those who wonder why denying a historical event should be such a big deal? "I would say, imagine what it's like to be Jewish and on the receiving end," says David Zwartz, president of the New Zealand Jewish Council. "In all the years that I've been involved with this sort of thing, the people who have spoken the loudest about the rights of freedom of speech have been the least likely to be affected by any abuses. They're not in a position of really understanding what that freedom of speech is doing to people."

Irving brought the case himself, suing Penguin over an otherwise obscure 1993 book, *Denying the Holocaust*, by American scholar Deborah Lipstadt. It proved to be his downfall. His requirement to pay Penguin's costs has bankrupted him. His Mayfair flat (estimated to be worth £750,000) was seized in May by "the enemy".

In late September, the *Listener* found him in Key West, Florida. It was late afternoon and he had just finished a game of tennis. He was considering a return to the UK — the often-bitten, never-shy Irving is threatening to take on Richard Evans over his account of the trial, published in the US as *Lying About Hitler* and in the UK as *Telling Lies About Hitler*.

Irving's conviction that he is in the right has only increased — just as it does for many who believe themselves to be persecuted. And a leading piece of ammunition is a 1993 MA thesis awarded first-class honours by the History Department of Canterbury University. It is titled *The Fate of the Jews in German Hands* and it is by Joel Stuart Hayward. It builds towards the startling conclusion that "the weight of evidence supports the view that the Nazis did not systematically exterminate Jews in gas chambers". It cites Irving's notion that the Holocaust is "the biggest propaganda offensive that the human race has ever known". It repeats the deniers' fiction that 95 percent of 'orthodox' Holocaust historians are Jewish, and therefore have an agenda.

"Hayward wrote a very good thesis on revisionism," Irving says with confidence. "It was very fair and objective. He got the story virtually correct and I think that it still holds. In about 10 years, people will look back and say that he got the story as correct as anybody could, on the basis of the available evidence."

The *Listener* reached Hayward at his home in Palmerston North. Initially, he seemed rather less keen than Irving to hear from the media, although he did then talk for more than an hour off the record and also agreed to answer questions by email, supplying more than 3000 words of answers in one night.

Did he get the story "virtually correct", as Irving says? "I was not correct," he replies. "I made errors of fact and judgment. I still regret those and have apologised for them ... I wish I could turn the clock back ... I also absolutely hate the fact that these people wish to use my academic credibility to bolster their work, which commonly has anti-Semitic objectives. I detest anti-Semitism and other forms of racism."

Irving: "Hayward came under very heavy attack from vested interests who have big financial interests involved." Does he think that Hayward only recanted under pressure and still believes in his conclusions in private? "I don't know what his private views are. All I know is what he wrote in his master's thesis. And I'm familiar with the books that he's written and his general

reputation as a historian. And the fact that he's upset people with the money to throw around to cut him down to size just confirms to me that he's probably right."

German historian Christian Leitz, of Auckland University's History Department, believes that the academic credibility that Canterbury bestowed in Hayward was "a heaven-sent opportunity" for the likes of Irving. The deniers were not slow in exploiting it. Although Irving no longer hosts the thesis on his own website, he offers instructions on how to find it (anyone with basic Internet skills can find it in a minute). It is also hosted by other 'revisionist' sites and is still circulated by such Holocaust deniers as Adelaide-based Fredrick Toben and Robert Countess, in Alabama.

"We're powerless to do anything about it," Zwartz says. "Even if it is discredited, it's in circulation and probably will be for all time."

"Hayward has to confront that risk," Leitz says. "It is, after all, the only academic thesis that really deals with Holocaust denial in a rather dubious way that has been passed by an institution. You could argue that part of it is a summary of different crackpots around the world, but you can see how he gets drawn into it."

It's not as though Hayward wasn't warned. In January 1992, Lipstadt wrote to Hayward, who was then researching his thesis, that "I certainly hope you do not fall" into the trap of taking the deniers seriously. Hayward includes that comment in a footnote. Might that inclusion of that embarrassing quote have had a subconscious motivation? Hayward's attitude to the deniers over those years was marked by internal conflict and strange inconsistencies.

The official version of the Hayward story, as it broke in 2000, was that Hayward was, in 1992, a 28-year-old history student researching an MA under the supervision of military historian Dr Vincent Orange. Hayward claims that, due to his own inexperience, he fell for the arguments of Holocaust deniers, including Irving, but after he completed the thesis he had no further interest in them. He went on to write a PhD on the Nazi siege of Stalingrad, published as a book called *Stopped at Stalingrad*, and took up a position teaching at Massey University. He was young, he "stuffed up", he regrets it.

Other puzzling aspects of the Hayward story were explained as mere youthful eccentricities. Such as the fact that he added the Hebrew 'Joel' to his name by deed poll and, depending on who you talk to, claimed either Jewish parentage or more remote Jewish ancestry. And the fact that he formed a university group called Opposition to Anti-Semitism (OAS) and then fell out with it. And the fact that, after completing his thesis, he placed a five-year embargo on it — a decision that has still gone unexplained by both Hayward and Orange.

Canterbury was also warned about the leanings of Hayward's thesis. A Jewish member of the OAS wrote to university authorities in 1992 with hard evidence of the attitude s that he was forming. The warning went unheeded. A transcript of an OAS meeting in 1992 reveals that Hayward recites nearly every tenet in the denier's book before the other, incredulous OAS members: there were no gas chambers, the Holocaust is a propaganda trick, and so on. He adds that his net project, his doctorate, will be the authorized biography

of David Irving (both Irving and Hayward maintain to this day that they have never met or even spoken to each other). More alarmingly still, Hayward claims that he has also convinced Orange that there were no gas chambers at Auschwitz and that Orange was so excited by the breakthrough that he proposed a public lecture based on Hayward's research. Was this Hayward's delusion? Possibly, but it's a fact that Orange awarded the thesis first-class honours and still stands by the high mark.

An article by Waikato University professor Dov Bing in the *New Zealand Jewish Chronicle* in early 2000 broke the news about this unbelievable thesis.

Hayward announced that he had attached an addendum, pointing out its mistakes and apologizing for them. Canterbury set up a working party that found fault with the system of supervision, flaws in the thesis and ethical issues in the way in which Hayward "undertook to provide copies of his thesis to at least two informants". The working party added that the thesis did not deserve the high mark that it received in fact, it should have been revised and resubmitted. But the university could not take the crucial final step and strip Hayward of the degree because there was no evidence of "dishonesty" and nor can the case be re-opened, the university says, unless there is new, credible evidence.

In other words, the working party found that Hayward did his best, but simply read the wrong books and talked to the wrong people. It was an honest mistake. End of story. Hayward still holds to this. "Without trying to deny my own responsibility for some of the problems, I do believe that I was somewhat let down by the overall system at Canterbury," he writes. "The working party concluded that I was not at fault as a student, but that my university and department didn't watch out for me adequately ... The topic was too contentious for an inexperienced master's student."

However, in the two years since the working party met, more information has emerged about Hayward that makes that naivety look less tenable.

Consider Hayward's position on Irving. To the media in 2000, Hayward said that he had always rated Irving highly as a military historian, but has been shocked to learn, as a result of the trial, of his anti-Semitic and racist prejudices (infamously, there was the rhyme that Irving taught his young daughter to recite: "I am a Baby Aryan/Not Jewish or Sectarian? I have no plans to marry an/ Ape or Rastafarian").

Hayward's public statements seem to support this: in the 1993 thesis, Hayward takes Irving seriously and finds no anti-Semitic attitudes. In a letter posted to a WWII online discussion group in 1998, he wrote that he couldn't find any serious flaws in Irving's methodology nor any examples of the "deliberate falsification of evidence", therefore dismissing books such as Lipstadt's as "weak and unpersuasive, reflecting the author's own biases". But here, unlike the thesis, Hayward starts to see doubts about Irving's racial attitudes, and the person whose biography he had longed to write is now "an unpalatable person".

He adds, however, that he would be happy to host Irving at Massey, if he lectured on Nazi war leadership, rather than the Holocaust or race policy. "Only because he is no specialist in them, not because of my personal feelings."

The Canterbury working party may have been convinced by this intellectual progress, but was apparently unaware that, in February 1991, Hayward published a piece in the *New Zealand Jewish Chronicle* that completely contradicted the thesis he was then researching. Hayward somehow acquired knowledge that he did not have until a decade later: Irving is a "Holocaust denier ... [who] openly admires the Nazi regime". In an emotional torrent, Hayward writes that Irving is the most "gifted" modern historian, yet he is also the one who he "despises" the most. Any attempt he makes at spreading his vile arguments must be opposed," he writes. Hayward is identified as the secretary of OAS. He even provides the illustration, which is his own drawing of "Irving at work" — at a desk with a picture of Hitler on the wall, a Nazi flag and a Nazi uniform in the closet.

So, did Hayward write a piece for the *Jewish Chronicle*, in 1991 that identified Irving as an anti-Semite? "I don't know if I did or not," he replies. "But I did once write many articles for the *Jewish Chronicle*, so I may well have. Certainly, even as an undergraduate, I used to think that he disliked Judaism, Zionism and organised Jewry."

Really? A central argument in Hayward's thesis depends on the Holocaust deniers, including Irving, being free of anti-Semitism and therefore seeming objective, as Evans has noted. In 2000, Zwartz asked Evans to review Hayward's thesis. Evans was then fresh off the Irving trial and his report was damning, identifying biases, errors, superficialities: "He accepts the Holocaust deniers' arguments without taking into account the detailed criticisms that have been levelled at them; and he presents them as politically neutral scholars despite the fact that he has read, or consulted , work which proves them to be otherwise. This can hardly be described as a balanced approach."

Like other observers of the Hayward case, Evans was interested in the Jewish question. Besides, Hayward sometimes presenting himself as Jewish, the *Jewish Chronicle* identified the OAS as a "majority" Jewish group, and Hayward did not identify himself as a gentile — most readers would have assumed that he was Jewish. Certainly, it was in Hayward's interest to seem Jewish. "The belief that Hayward was Jewish evidently played an important part in persuading [Orange] to accept the topic that Hayward proposed," Evans wrote. The anti-Irving vitriol may have been part of a disguise. What of Hayward's claim that he had no further interest in the Holocaust deniers after completing the thesis? This also looks shaky. Hayward has said that he turned down an offer to speak at Toben's 'revisionist' conference in Adelaide in 1998, where his thesis was praised by Countess as "a noteworthy and courageous study that shows the seriousness of revisionist scholarship".

Irving claims that he invited Hayward to speak at his conference in the US in 2000, and that Hayward only turned him down because of the attention that his thesis attracted that year. Hayward, however, writes, "I have not been invited in recent years, and have no contact, even by email, with even one single revisionist. None of them even has my email address."

But further revelations about Hayward and Orange have emerged from within the deniers' own camp. Last year, Countess published an article about Hayward —

whom he calls 'My friend Stuart' — in a far-right historical journal. It was illustrated by a photo of Hayward firing a gun during a visit to Countess's property in Alabama. Countess adds that he introduced Hayward to two other prominent Holocaust deniers — Mark Weber and David Cole — and that Hayward presented Countess with a photocopy and CD of his thesis, Orange's examiner's report and another, more recent Canterbury thesis, by a history student named Stephen Daniel Eaton. This thesis, titled *Judgment on Nuremberg*, was a reconsideration of the Nuremberg war trials (it is a plank of Holocaust deniers that the confessions of Nazi war criminals at Nuremberg are not reliable). That it was also supervised by Orange was enough for Countess to say, with obvious admiration, that Canterbury had nurtured a "favourable climate" for Holocaust denial.

How does Hayward remember Eaton's thesis? "I never read his thesis, do not know what it argued or what grade it received," he writes. "I was never his tutor, and I had no influence over his choice of topic or his eventual conclusions." Yet, in his acknowledgements, Eaton put it differently. "It was Joel Hayward who first introduced me to Nuremberg and it is to him that I owe my enthusiasm for the subject," Eaton wrote. "I also owe him thanks for his scrupulous proofreading and criticism of this text."

And how does Hayward remember that afternoon with Countess? Well, he happened to be in Alabama and Countess heard that he was around [Hayward does not explain how Countess knew he was there] and asked if he would like to meet the family of Jesse Owens. Hayward was thrilled at the opportunity. Along the way, they fired guns at Countess's place. Hayward claims never to have seen any photos, but he remembers vividly that "it was in a backyard, in midwinter with me wearing a multi-coloured ski jacket.

"I have fired many weapons and, as a defence studies academic, I always take any opportunity to learn about weaponry. What's wrong with that? I fired at a block of wood, not a person. And it wasn't at any paramilitary or far-right training camp. I'm surprised, though, that no one's accused me of being at Waco.

While at Massey University, Hayward taught modern German history. Lecture notes supplied to the *Listener* by a former student show that, in 1999, Hayward was teaching so-called 'orthodox' history and Holocaust denial as equally valid. This is the "false equivalence" — giving valid and spurious arguments equal weight — that Evans condemned in his review of the thesis.

It is also understood that Irving's book *Hitler's War*, which proposed the myth of Hitler not ordering the Holocaust, was on the reading list, along with Arthur Butz's notorious *The Hoax of the Twentieth Century: The Case Against the Presumed Extermination of European Jews* (Evans: "The Nuremberg trials were a frame-up in Butz's view, and the myth of the Holocaust was propagated after the war by the Jews for their own advantage"). When Dov Bing sought a copy of the reading list, he says, Hayward claimed variously to have lost it, not have one in his study at the time and that it was intellectual property. "Why wouldn't a respectable academic want to supply a copy of readings that was made available to 100 students each year?" Bing asks.

Even Hayward's post-thesis research has been seen by some to contain biases. In a review of *Stopped at Stalingrad* in the *Times Literary Supplement* in October 23, 1998, Omer Bartov, professor of history at Brown University, noted that "even today some historians remain under the spell of the German rhetoric of the period": Bartov was amazed that Hayward described both General Alfred Jodl, Hitler's subservient operations chief, and General Kurt Zeitzler, the army's Nazi chief of staff, as "honourable men", and accepted Field Marshall Erich von Manstein's assertion "that he was merely 'a professional soldier', while in fact he issued some of the most notorious racist orders of the war as early as 1941".

Hayward knows this review well. Two weeks after it appeared, he posted, on the same WWII online forum where, only days before, he had posted his praise of Irving and criticism of Lipstadt, an assessment of Bartov. "He comes from the viewpoint that any discussion of Germans at war should include strident condemnations of their Nazi atrocities, etc," Hayward wrote. What is this 'viewpoint'? Perhaps, Bing has wondered, Hayward means that Bartov is Jewish.

"I have never adored Hitler, and have never owned a bust or wall photos or plaques of him," Hayward writes, describing as "utter mischievous rubbish" rumours that he had photos of Hitler in his office at Massey near photos of himself in similar poses.

"I had a picture of me in Nuremberg, taken in 1994, as I did of me in Colmar and Strasbourg in France. I have traveled very widely, after all. The picture I have displayed most often in my office over the years was actually of me at Tel Arad in Israel. So, does this now prove I wish I were Moshe Dayan (a great general by the way)?"

"Let me be clear: Hitler was a creep. He was a misanthropic, murderous tyrant who manipulated his nation into war and despicable criminal barbarism. He gets no praise from me whatsoever, even though, as a military strategist, I can recognise that he made some innovative and effective strategic decisions. I add that he also made some hopeless amateurish blunders."

Hayward resigned from Massey University in June, without any fanfare. He has not gone on to any other institution. He says that he is living on his savings, developing his abilities as a writer of fiction and poetry (he submitted one, with his answers, about Jesse Owens) and enjoyed watching videos and *Coronation Street* and going for walks along the Manawatu River with his wife and two daughters. Although two years have passed since the attention of the media and the working party, he left Massey "to recover my shattered emotional health after suffering a nervous breakdown caused by acute stress and depression about this dreadful saga". In a *Press* story in 2000, he also alluded to a breakdown, and again to Auckland's University's Leitz last year. The reference usually comes with a sense of persecution. "I received literally scores of abusive letters and threats, including death threats," he writes. "I must add that I received worse treatment, and had my freedom and privacy violated to a worse degree, than if I had committed an armed robbery."

"I also wanted to find a new career, one that would free me artistically and creatively. I no longer believe that all staff within New Zealand universities care about freedom of enquiry and expression. Many teachers

encourage extreme political correctness and the conformity of ideas and they discourage free thinking. But that's also typical of wider Western society, isn't it? I'm a liberal democrat, so freedom is important to me. Maybe that's why I feel so sad about what I see has the decline of academic freedom in New Zealand. And of course I'm talking generally, not about my own painful circumstances."

For all the confusions and obfuscation in Hayward's account, it seems that the person who is really being protected by Canterbury's unwillingness to strip Hayward of his master's degree is Orange. He joined Canterbury's staff some 40 years ago and, now in his late sixties, will retire at the end of this year. For other academics, the Hayward saga has been a black mark in his career. It was Justice Gray at the Irving trial who said, "No objective, fair-minded historian would have serious cause to doubt that there were gas chambers at Auschwitz." It was Orange who did just that.

"The onus is on the supervisor to make sure that a young student, doing a contentious topic, doesn't get pulled in a certain direction," Leitz says. "In most institutions, this would have been the end of somebody's career. I still feel that this is a case where everything that could go wrong did go wrong, in terms of choice of topic, choice of supervision, the individuals involved, the choice of external examiners."

After finding the thesis to be "tendentious, biased and dishonest", and having "no doubt" that it constituted Holocaust denial, Evans extended his criticism to the supervision: "No competent examiner anywhere would have passed it ...More serious still, if anything, is the scandalous incompetent level of supervision."

All through 2000 and 2001, Orange repeatedly refused to comment about Hayward and maintained that position with the *Listener*. However, he changed his mind on the even of publication and released a previously confidential letter written to Canterbury's chancellor on April 20, 2001 ("Hitler's birthday!" Orange notes). Here, Orange admits to letting Hayward down as a supervisor. "I now know, as a result of the most intense, protracted and (I am sorry to say) generally hostile scrutiny that any half-MA thesis has ever received, that he made some serious mistakes," he writes. "I also know that I failed to offer him adequate supervision during most of 1992, while I was on leave. And yet: how much of Joel's apprentice work has withstood that intense, protracted generally hostile scrutiny!"

Elsewhere in the 14-page letter, Orange refers, usually ominously, to "Mr Zwartz and his associates", whom he sees as "not 'men of probity' ". He describes Evans's report as hostile and often incorrect, which is a point of view not shared by most experts, including Leitz — "Evans has an impeccable reputation," Leitz says. Orange adds that, unlike the working party, he sees nothing improper in his friendship with Hayward. Ten years after the thesis, they remain close.

The person officially designated to speak for Canterbury is registrar Alan Hayward (who is not related to Joel), "I myself wouldn't use the word 'embarrassment', " he says, in regards to the university's image. Although the university did apologise in 2000, the working party proposed that the university could make further amends by sponsoring, for example, a Holocaust memorial lecture, "We haven't actually gone down that

path, " Hayward says, although he believes that one new course reflects a heightened sensitivity. "There is a summer course being offered on Jewish-Muslim relations and the whole question of Israel and Palestine."

Not quite the same thing. "We thought that the university was not very serious about our concerns," says Zwartz. Like Zwartz and others Evans believes that the degree must be withdrawn — only this would send a clear signal. Zwartz hopes that the formal replacement for recently departed vice-chancellor Daryl Le Grew — due to be announced in the new year — may be finally in a position to make such a move.

There is a precedent. Evans cites the case of Henri Roques, a protégé of French Holocaust denier Robert Faurisson, who had his 'revisionist' doctorate revoked in 1986 by the French Ministry of Higher Education. Evans's report concluded: "Allowing a work of Holocaust denial to appear with the imprimature of a university gives it scholarly credibility. In the present case, this has also been exploited by anti-Semites and political extremists seeking to argue for the validity of Holocaust denial. If a degree is awarded to a candidate who is subsequently found to have plagiarized his or her work, or who has systematically violated the canons of scholarship which the degree is intended to certify and endorse, then it is reasonable to ask the university in question to withdraw recognition of the degree originally awarded. This indeed happened in the case of Henri Roques. It should happen in the case of Joel Hayward, too."

Adelaide Institute's New Zealand Associate, K R Bolton, writes the following letter to the NZ Listener

29 October 2002,

Dear Editor

That there is still outrage about the Joel Hayward thesis several years on, *Listener* November 2, 2002, indicates the intolerance of those who have a vested interest in perpetuating war era propaganda. If the World War I allegation that the Germans bayoneted Belgian babies served the interests of Zionism and Israel we would no doubt also continue to be bombarded with that myth.

Dr Hayward's thesis, which I have read, amounts to a review and assessment of Holocaust revisionist literature and its development. It weighs the merits of revisionist literature, and on virtually every page finds errors with it. However, what has the Holocaust propagandists enraged is that Hayward also found some justification for the revisionist questioning of the many strange allegations relative to the Holocaust.

Where Dr Hayward errs is in his retraction appended to the thesis, in which he states that he subsequently found the Leuchter Report, the first forensic examination of the alleged Auschwitz gas chambers, was erroneous. The material he cites as repudiating Leuchter was known to him prior to his writing the thesis, as shown in some of his previous articles. Rather than being repudiated, Leuchter's findings have been replicated, chemical analysis showing that the alleged gas chambers at Auschwitz do not have sufficient traces of 'Prussian Blue' residue from Zyklon gas.

The allegations concerning mass gassings are as credible as the testimony and documents that accused

the Germans of the Katyn massacre. I would ask, what of all the documents, testimony and confessions relating to the gassings supposed to have taken place at the camps in Germany and Austria, such as Dachau, which were finally conceded during the 1960s not to have taken place? Why are the same allegations regarding Auschwitz and other work camps in Eastern Europe considered any more credible?

Mr Zwartz of the Jewish Council pontificates about the hurt done to Jews when such oddities are questioned. What of the hurt done by this Blood Libel to the Germans, increasingly to other Europeans and even the Vatican, and of course to the Palestinians?

K R Bolton

Fredrick Töben responds to the NZ Listener:

editor@listener.co.nz

30 October 2002

Right of Reply to Philip Matthew's 'In Denial'

Dear Editor

Permit me briefly to respond to your staff member's five page article in the *Listener*, November 2-8 November 2002.

1. After Hayward asked me to remove his thesis from our website, I did: www.adelaideinstitute.org

2. It is a pity that Philip Matthews did not even bother to ring me about this matter. The tone in which he references our 'revisionist' conference indicates his deep-set prejudice to open and free enquiry. Such a matter has a lot to do with mental maturity.

3. Matthews fails to point out that Justice Gray left an opening in his otherwise condemning judgment: he had not read the Rudolf Report and David Irving had failed to submit it. To date no-one has refuted the findings of The Rudolf Report that support the Leuchter Report's findings.

4. Putting all the hot air aside because talk is cheap, there is just one challenge that needs to be taken up, and Dr Robert Faurisson throws it out to the world. He invites anyone to show him the murder weapon, as is the sensible thing to do in any murder enquiry:

Show me or draw me the homicidal gas chambers of Auschwitz!

To date this challenge has been met by verbal abuse and legal restraints, as is being suggested by Professor Dov Bing. Bing's authoritarian mindset is a shame to academia, and Hayward is right in lamenting the demise of free enquiry at New Zealand's universities.

Bing is a disgrace to the world academic community (as is Professor Evans) because as a Zionist he is someone who supports the apartheid-racist state of Israel. That in itself is a shame for which Bing should hang his head in shame.

5. Finally, a German historian, Fritjof Meyer, has written a long article in a publication wherein he claims that Auschwitz-Birkenau's, Krema II, was not a gas chamber, but that the gassings occurred at two farmhouses outside the perimeter of the concentration camp. Irving had expressed this view at his trial.

Of course, Dr Faurisson would vehemently disagree and claim that Irving is not a revisionist because he wants to have it both ways. Faurisson says you cannot say a woman is half pregnant, and so you cannot say "limited gassings took place" when there is no evidence to prove this claim that any gassings at all took place.

6. Professor Evans knows he is the liar and his dialectic tricks will help save him for a little longer, as will the legal protection he enjoys. But truth will out in time - and Revisionists don't care about winning or losing battles. They seek clarification without threats of consequences. Revisionists work without any social protection because they embrace the factual truth of a matter, no matter how contentious. Revisionists do not fear death and are not intimidated because we only get one go at living on this earth!

Although I do not know Professor Orange, from his adopted stance I can guess he is a man of principles, and a man whose moral and intellectual courage and integrity remain intact and for that I salute him. He obviously does not suffer from a failure of moral nerve. And perhaps you ought to be congratulated for running the article.

Sincerely

Fredrick Töben

[The letter was not published.]

6. Conclusion.

Whenever a former Soviet-controlled country joins NATO, then it is required to pass before the joining date a specific law that outlaws 'Holocaust' denial. Poland passed a law in January 1999, and in April of that year it was permitted to join NATO.

The pattern has repeated itself, all for the well being of the 1500 families that control the thriving business enterprise called NATO, and of course for the 'memory of the victims of the Holocaust'.

New Zealand is as yet not going down this road, not yet. But the Jewish lobby's attempt to stifle debate on matters 'Holocaust' indicates it is well on its way. Outright 'Holocaust' denial is as yet not on the New Zealand legal books, as is the case in Australia where the 17 September 2002 Federal Court of Australia judgments in Jones v Scully and Jones v Töben has enshrined in law a European-style 'Holocaust denial' law, albeit without criminal sanctions.

New Zealand is focusing on academia to reign in dissident thinkers, the road that Germany walked along in 1983 when Göttingen University withdrew its doctorate conferred upon Justice Wilhelm Stäglich during the 1950s for having written in 1977 the classic: *The Auschwitz Myth*. France has done likewise.

Switzerland and Austria have not, as yet!

A call to New Zealand's well-known current affairs TV program *Paul Holmes*, indicates that a general interest in the matters raised by the *Listener* article seems not to warrant a specific program on the Hayward affair, so according to producer Vicky Poland.

It remains to be seen whether Professor Dov Bing will let matters rest.

Fredrick Töben

Adelaide

1 November 2002

Addendum 31 October 2002

Holocaust uproar student apologises

<http://www.nzherald.co.nz/>

31.10.2002

A German student at the centre of a controversial Holocaust denial case at Waikato University has apologised to the Jewish community and university staff.

Hans-Joachim Kupka, who is in his early 50s, offered his apology from his home in Germany after reading about a report on the case released this month after a two-year investigation.

Mr Kupka, who was a New Zealand citizen, left Waikato in June 2000 after allegations that he denied the Holocaust during internet chatroom debates.

The chatroom comments were unrelated to Mr Kupka's doctoral thesis on the use of German in New Zealand, but academics feared he would contact Jewish migrants who survived the Holocaust - the systematic killing of Jews in the 1940s.

The Jewish community considered this a clear breach of university cultural safety protocols. The report, by former Education Department head Bill Renwick, criticised the university's handling of Mr Kupka's 1999 enrolment and found that he was clearly a Holocaust denier. By email, Mr Kupka said: "It has never been my intention to hurt anybody with my internet postings.

"They were never intended to be racist, anti-Semitic or Holocaust-denying.

"Some of these postings have been quoted out of context, others have been cited incompletely."

Mr Kupka apologised to the Jewish community for any statement which might have hurt them, and to university staff.

"What more can I do?" he wrote. He believed that up to 90 per cent of the Renwick report could be disputed, and he had been continually labelled a Holocaust denier or Neo-Nazi.

Fredrick Töben comments:

Another good man apologises for what? "**The Jewish community considered this a clear breach of university cultural safety protocols.**"?

"That's a new one! More to come, no doubt. Hayward was right in bemoaning the state of moral and intellectual enquiry declining within western culture. In whose interest is all this? In whose interest is it that the western world is attacking Islam via that 'terrorism' imperative coming from the USA?

Just asking.

Letters:

Denial of denial, *Listener*, 9 November 2002

Letter 1:

Guilt by association is a nasty tactic. Nonetheless, I'll swat that aside for a moment and address some of my 'obfuscation' alleged in 'In Denial' (November 2), which, by the way, contains nothing new, and certainly nothing not seen by the Working Party two years ago. But first let me make one thing clear: Vincent Orange (with whom I still have occasional email correspondence) is a warm and kind man — a true gentleman — and an outstanding military historian. He, too, has found the last two or three years difficult, I believe that, like me, he did his best to be honest and accurate all those years ago. He doesn't deserve this vilification.

Now, to the main claims. It would have been fair journalism to point out the following:

1. My meeting with Robert Countess took place nine or so years ago, when I was in Alabama on a prestigious scholarship with the US Air Force. Countess was then a minor figure in the Holocaust controversy, and I knew almost nothing about him. He offered to take me to meet the family of my athletics hero, Jesse Owens. I

jumped at the offer (who wouldn't?), and Countess kept his word. My day at the Owens house is a wonderful memory. I even supplied the *Listener* with photographs of me with the Owens family as evidence.

2. I declined David Irving's request to testify for his defence at his 2000 trial in London, and I also turned down a similar request from a Canadian revisionist, Ernst Zündel, a few years earlier. I want no part in the debate.

3. As a gesture of goodwill to the concerned Jewish community, I gave my large and expensive collection of Third Reich books, sources and microfilms (including rare first editions of obscure German texts) to the Mazal Research Library in the US, a center that counters anti-Semitism and Holocaust denial.

4. I received one bad review for my book *Stopped at Stalingrad*. The one that the *Listener* quoted from was the only bad review it received. All others, and the book was widely reviewed internationally, were glowing. The book is in its third printing and is considered the standard work on the Stalingrad airlift. It is used in many staff colleges and university defence studies courses as a set text.

5. In the years since I wrote my controversial thesis I have had around one million words published, yet *not one sentence* denies the Holocaust. I have several new books out soon, none of them on a remotely related topic.

My favourite military commanders (my professional 'heroes', if you like) are Lord Nelson and the Duke of Wellington. They pre-dated the Nazis — not one of who features in my list of favourites — by one-and-a-half centuries, and were 'good guys', not 'bad guys'.

I'm certainly not an extremist. I am an ordinary liberal and democratic New Zealander. How I came to attract more publicity two or three years ago than criminals and gang leaders is still beyond my comprehension.

I have received worse treatment, and had my freedom and privacy violated to a worse degree, than my alleged 'crime' warrants. I did not rob a bank; I wrote a thesis. I regret that I hurt people, and have apologised often on my own initiative, but this character assassination has to stop. I have to be able to move on in life without further smears. I am not a 'story'; I am an average Kiwi man with a loved and loving family. We deserve the same privacy and freedom from hassles that every other citizen gets.

Dr Joel Hayward, Palmerston North.

Letter 2:

It is with disgust that I read of the further smears and attacks levelled at Dr Joel Hayward, who was a senior lecturer at Massey University until he could no longer cope with the anguish he felt..

His truth-twisting opponents seem to want to portray him as responsible for, or involved in, almost every controversy regarding Jews in the country. They seem to hate him with undisguised ferocity. This reflects badly on the New Zealand Jewish Council.

I had the pleasure of being in Dr Hayward's stimulating, informative classes and have known him for several years. He is the best lecturer I have ever studied under. I can confirm his popularity among students, many of whom share my disgust at his treatment. They miss him at Massey and think the university suffered a great loss when he resigned.

Dr Hayward is a helpful, honest and sensitive man. Even when the controversy over his thesis erupted a few years ago, and students could see that it was taking a toll on his health and nerves, he remained a dedicated and inspiring lecturer. His books and articles are highly regarded around the world.

Dr Hayward is certainly not a neo-Nazi, Holocaust denier, anti-Semite or right-winger. He has always demonstrated tolerance and cultural kindness in classes and in person. He deserves to be left alone to rebuild his life and career.

Kelly Badman, Palmerston North

Letter 3:

I am the author of a book debunking the claims of Holocaust deniers and a member of The Holocaust History Project (<http://holocaust-history.org>), an organisation that fights Holocaust denial . I have read Dr Hayward's Masters thesis as well as the report issued by Canterbury University. I fully endorse the report's findings and agree with Dr Richard Evans' critique of the supervision, or lack thereof, that Hayward received.

However, the article omitted two key points that I brought to the attention of its author, Philip Matthews, whom I contacted at the request of Dr Hayward. First, much to the consternation of Holocaust deniers, Dr Hayward has issued a public apology for his thesis. It may be found at <http://www.holocaust-history.org/hayward/index.shtml>. Second, Dr Hayward made a valuable contribution to the Project of documents dealing with the Nazi era. This material helps us to continue to fight against the lies and distortions of deniers.

Dr Hayward also assisted me in obtaining key information for a study I published refuting Pearl Harbour revisionism. He does not even accept Pearl Harbour conspiracy theories, much less the more mendacious claims of Holocaust deniers.

I have corresponded with Dr Hayward off and on over the past three years and know that he has been trying to sever his ties with the deniers, despite what the deniers themselves may be claiming. Like the Mafia, Holocaust deniers never like to let go — a lesson that Dr Hayward has learnt the hard way.

A current prominent member of the Ku Klux Klan, as was a former highly respected justice of the Supreme Court, the highest court in the US. The Klan is a racist and terrorist organisation that has plagued the US for over 100 years. Both of these individuals regretted and apologised for their association and were able to make valuable contributions to American democracy. Surely if a US senator and Supreme Court justice can be allowed to live their lives in peace after denouncing the Klan, everyone can grant Dr Hayward the same consideration.

John C Zimmerman, University of Nevada, Las Vegas.

Philip Matthews replies:

Nowhere in the story is it suggested that Joel Hayward is "responsible for, or involved in, almost every controversy regarding Jews in the country". This is paranoid and persecutionist. I will leave it to the New Zealand Jewish Council to confirm whether or not they hate Hayward "with undisguised ferocity", but this comment seems to have the same thinking behind it.

It is unfortunate that the detail that Hayward met Robert Countess in Alabama in 1994 was omitted, but it doesn't change the fact that Hayward was circulating his thesis (and another student's) to Holocaust deniers within a period during which he has claimed to have had no contact with them. Nor am I convinced that "Countess was then a minor figure in the Holocaust controversy and [Hayward] knew almost nothing about him", given that Countess was acknowledged among the sources and experts in Hayward's thesis — which was completed, remember, in 1993.

It's worth adding that Countess was so inspired by the theses that Hayward presented to him that he established a company — Theses & Dissertations Press — with the express intention of publishing both of them. That company's website (tadp.org) says that "neither thesis was published for various reasons of logistics and constraints of time". However, the company has gone on to become one of the leading Holocaust denial presses.

Hayward did not need to send the *Listener* photos of himself with the Owens family — that visit was never doubted in the story.

Regarding John Zimmerman's letter, it was clear that Hayward has publicly apologised. Zimmerman also endorses Richard Evans' thorough and incisive report on Hayward's thesis, although, in correspondence with me, he went further than simply blaming the supervisor, as he does above. "Evans was right on the money about the thesis," he wrote. "Having read the thesis I know it constitutes Holocaust denial."

Fredrick Töben comments:

When the heat was on him, Dr Joel Hayward was quick to label me an antisemite, etc. and his reference to his health tended to neutralize my desire to fend off his attacks on my person. He even rang me up after my release from the German prison and expressed his concern for my well being. I even stated publicly that Hayward had the right to change his mind, this being a normal revisionist characteristic. But I did demand of Hayward that morally he owes the Revisionists a detailed justification as to what caused him to change his mind, i.e. what new information was it that made him change his mind.

For the sake of completeness, I would like to state the following, something I have mentioned in my book: The pressure on Revisionists is tremendous, and Joel Hayward, among other things, did receive death-threats — and it involved the Israeli embassy in Auckland. He therefore had to make his recantation appear as realistic as possible. Unfortunately my request that he detail the reasons on which he based his change-of-mind remains unanswered. But I can still empathise with him, that he loves his wife and children above all else. During 2000, while we spent time together in his office, every few minutes his wife would ring through to enquire how he was. Perhaps she thought that I had evil intentions upon her husband. Professor Robert Faurisson made the pertinent comment about pressure. If Revisionists have to endure a lot of stress and pressure, think about the pressure, for example, the US president has to endure from the Zionist lobby. I think we are all realistic enough to know that this battle about getting the true story of the 'Holocaust' out into the wider world is a life and death

struggle. It is not for the fainthearted. And a Revisionist who still has a wife and young children is perhaps foolish to risk all.

I have been given a rather friendly reminder via our court system to not doubt the 'Holocaust' and not to question the details of the murder weapon. I am complying with that court order to the best of my ability.

The most important thing is to lose one's fear of fear, but unfortunately we are moving closer and closer to what prevailed in the eastern European countries and in the former Soviet Union until the collapse: a general hush, a shroud of modesty and serenity befitting those who live cautiously pervaded socialist societies. Public offices were all guarded, something we did not see in western countries until recently.

So what is happening today is actually transference of the fear factor that operated in the former communist countries onto the once vibrant democratic western world. Through their work, Revisionists are at the forefront of sensing this negative fear-driven development. Hayward himself clearly alludes to it in the Matthew interview where he addresses the loss of academic freedom.

Joel Hayward, like David Cole before him, has done his job, and we must respect his silence with the proviso that he does not attack Revisionists. For example, his comment about not attending the Toronto Zündel trial as an expert witness can be regarded from his viewpoint and that expressed by Professor Faurisson.

The critical point of it all is this: Hayward's thesis still stands, as does Germar Rudolf's report. Legal and social sanctions have been imposed to discourage others from reading this material, but we all know that the Internet is our weapon of mass instruction. Individuals will make up their own minds, and dissent according to their personal sense of urgency that surrounds the "Holocaust".

One final point, John C Zimmerman (I always muse how many prominent Jews have such good German names!) claims the Mafia does not like to let go. I thought he was referring to the anti-Revisionists who will simply not let Hayward go. Revisionists have moved on, and some don't even look upon his work as important. But I would rather deal with the Mafia than with anti-Revisionists such as Zimmerman. Why? The Mafia has a code of honour, something lacking in anti-Revisionists.

Another letter from K Bolton:

18 November 2002

J Castle suggests that I read Commandant of Auschwitz, the autobiography of Hoess (Letters, November 23) in his reply to my letter regarding some strange allegations relating to the so-called Holocaust. Hoess was subjected to severe beatings by British field police, then threatened with delivery to the communists if he didn't co-operate. Among the bizarre claims extracted from Hoess was reference to a non-existent extermination camp called Wolzec. Hoess was also induced to state that the supposed gassing of thousands at a time took from three to fifteen minutes. However co-operation at Nuremberg did not save Hoess from the Stalinists and he was turned over to Poland where his autobiography was manufactured. Richard Hanssens states that the Leuchter Report was

disproved at the Irving-Lipstadt libel trial. Neither Justice Gray nor the defence's expert witness Van Pelt, a professor of architectural history, have the qualifications to render judgement on Leuchter's forensic examination of the alleged Auschwitz gas chambers. Leuchter's findings have been replicated by Germar Rudolf, a Swiss toxicologist and, unwittingly, by the Cracow Institute for Forensic Science, which promptly buried its own report when the results didn't accord with the preconceptions.

Whilst the sufferings and many deaths of Jews and other nationalities caused by typhus epidemics and the breakdown of food supplies during the war are undoubted, this does not equate with the Blood Libel that is being constantly perpetrated against Germans and other Europeans in the interests of Zionism. It does however obscure the many crimes that were committed against the Germans after the war, including the expulsion of seven million from their ancestral homes in Eastern Europe, during the course of which several million fell to disease and starvation. Why no reparations, Hollywood extravaganzas and endless books on these victims of planned genocide?

<http://www.adelaideinstitute.org/HomePage28April2009/newsletters/n184.htm>

Thesis fallout discussed Wed, 27 August 2003

The Canterbury University Council meets today to decide the outcome of a complaint of suppressed academic freedom lodged by a lecturer.

Dr Thomas Fudge alleges Canterbury's vice chancellor Roy Sharp suppressed his review of the events surrounding the fallout over Holocaust revisionist thesis writer Dr Joel Hayward.

The Canterbury academic is receiving support from Victoria University associate professor Martin Lally who says his treatment is appalling and unprecedented.

He says it is outrageous for Professor Sharp to tell Dr Fudge he cannot discuss the topic with his students in class.

The University Council meets this afternoon.

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<http://www.adelaideinstitute.org/Dissenters/fudge2.htm>

University leader's job under threat

By Anna Claridge, *The Press*, August 19, 2003

THE position of Canterbury University Vice-Chancellor Roy Sharp will be reviewed after a complaint over his handling of what some regard as a book-burning scandal. History lecturer Thomas Fudge has made a formal complaint against Professor Sharp, claiming he mismanaged the issue and suppressed academic freedom.

University spokesman Jeff Field said last night that Chancellor Robin Mann had ordered the vice-chancellor's employment committee to review Professor Sharp's position.

The committee would report back to a full university council meeting on Wednesday next week.

Dr Fudge claims Professor Sharp gave "false and misleading" statements to the media, and wilfully suppressed academic freedom.

In May, the university ordered copies of the history department's journal, *History Now*, which contained a controversial article by Dr Fudge, to be destroyed.

Last week Dr Fudge wrote to the university council with three complaints over the issue.

He said the Vice-Chancellor had badly mismanaged the controversy "to the extent of bringing serious and sustained disrepute on the university" and had behaved in an inconsistent manner.

Dr Fudge said his academic freedom had been violated and he had been directed not to comment on the matter in lectures.

The two-page letter, detailing Dr Fudge's concerns, also suggested council members should consider Professor Sharp's "continuation as Vice-Chancellor"

The article revisited the firestorm that surrounded the 1993 Masters thesis of former Canterbury student Joel Hayward, which questioned the validity of Holocaust history. The thesis:

- *Questioned whether Hitler personally ordered the physical extermination of the Jews.

- *Questioned whether gas chambers were used systematically to murder Jews in European concentration camps.

- *Suggested that while millions of Jews had died at the hands of the Nazis, it was impossible to know how many. Dr Fudge, who lectures on medieval religious dissent and witch-hunting, explored what for Hayward became a career-ending controversy.

He revealed in the article that Dr Hayward had been harassed and had received death threats against his children. Dr Hayward suffered an emotional breakdown, and in June last year left his teaching post at Massey University.

Dr Fudge's article, *The Fate of Joel Hayward in New Zealand Hands: From Holocaust Historian to Holocaust?* was pulled from the magazine in May this year.

The man behind the controversy, Joel Hayward, said yesterday he felt it was inappropriate to comment, and the matter was best dealt with by the council.

"But what I would say is that Dr Fudge is a great asset to the university and I would hate to see him leave as he has promised to do.

"It will be the students who suffer."

<http://www.adelaideinstitute.org/Dissenters/fudge1.htm>

Canterbury Tales

By Philip Matthews

***The Listener*, 20 September 2003**

Ten years ago, Canterbury University passed a controversial master's thesis that denied the Holocaust.

The student has long since apologised for the offence that it caused and repudiated some of its content, but others

at Canterbury are unwilling to let the matter rest. This year, the controversy was re-ignited when the university withdrew a history department journal, a historian threatened to resign and the original student re-entered the debate. Is Canterbury University in the business of suppressing academic freedom? Or is this issue really about academic standards? And why do New Zealand academics allow themselves and their work to be exploited by Holocaust deniers?

There is a question that, judging from the tone of his response, no one had previously thought to put Canterbury University historian Thomas Fudge. What is his opinion the Joel Hayward master's thesis on which he seems to have staked both his public and academic reputation? "My opinion on the Hayward thesis?" he says. "I don't know that I've got an opinion on the Hayward thesis."

Well, is the thesis correct or is it flawed? "I'm not in a position to judge that, actually."

Because he is not a specialist in the area? "Yeah, yeah."

Its rightness or wrongness is not an issue? "No, it isn't. And I'm not just trying to dodge the question. It is a subject that is not within my scholarly purview. It would be unfair of me to say that it's a good thesis or a bad thesis."

So, because his field of expertise is medieval and reformation history, Fudge is unable to offer any judgement on such Hayward claims as "The weight of evidence supports the view that the Nazis did not systematically exterminate Jews in gas chambers. He can't even hazard a guess or offer a hunch. But this seems to contradict his privately circulated views of the thesis."

Last year, when the Listener investigated the ongoing controversy of the Hayward thesis ("In denial", November 2,

2002), the thesis's supervisor and examiner, Canterbury history professor Vincent Orange, broke his silence at the eleventh hour to release a letter to the Listener. The letter, written to former Canterbury University chancellor Phyllis Guthardt in April 2001, describes the documents that Orange had compiled in his and Hayward's defence when a Canterbury University working party examined the thesis - although Orange did not release the documents themselves.

Describing a letter from Fudge to Orange, written in April 2000 just as the Hayward thesis became a national story, Orange writes, "His [Fudge's] warm approval of the thesis attracts no comment from the working party?? In another entry, Fudge "finds much merit in the work", according to Orange. He offers support to both Hayward and Orange in further letters, as does fellow Canterbury history professor Ian Campbell.

Orange's summary of Fudge's April 2000 letter continues, "and yet Thomas is recognised as a careful scholar. It may be objected that he is not a specialist in Holocaust studies. The same is true of all three members of the working party. I regret that the university did not ensure that at least one member of that party had proven expertise in the field."

The one historian who did have unquestionable expertise in the field was Richard Evans, professor of modern history at Cambridge. In 2000, Evans had just completed work as an expert witness in the David Irving trial at the High Court in London. Irving, the world's most famous

Holocaust denier, had sued author Deborah Lipstadt; Evans's analysis of the falsifications in Irving's work destroyed both his legal case and his reputation as a historian. The New Zealand Jewish council sought Evans's opinion on the Hayward thesis and submitted that opinion - a 71-page report to the working party. Evans argued that Hayward's thesis was "a thoroughly tendentious, biased and dishonest piece of work" that clearly constituted Holocaust denial. He recommended that Canterbury strip Hayward of his master's degree. While agreeing that the thesis was "flawed", the university was unable to prove dishonesty, a required ground for revoking a degree. Thus Canterbury remained the only reputable university in the world to endorse a work of Holocaust denial.

Yet the affair still nagged at Fudge, in his capacity as the editor of the history department's journal, *History Now*, Ian Campbell commissioned an essay from Fudge on the Hayward story. Given the support that both men had offered Hayward, it was no surprise that the resulting essay attacked Evans and others while seeking to rehabilitate the Holocaust-denying thesis. When the journal appeared in May, the department withdrew it, sacked Campbell as its editor and held a crisis meeting at which the volatile Fudge spontaneously offered his resignation (he has since publicly signalled his intention to remain "for 30 years"; but also says, in a subsequent interview, that he may yet leave). Why did the department withdraw the journal? Among the reasons cited are fears of defamation action, Fudge's misuse of personal and interdepartmental correspondence and breaching of an informal agreement that Fudge would stop discussing the Hayward affair in public. It was also noted that Campbell should have sought the prior approval of his departmental colleagues, most of whom did not share Fudge's view that Hayward was an academic martyr.

A bowdlerised version of the Fudge essay, minus some of the more extreme claims and the 85 footnotes, appeared in newspapers in July. The same newspapers made righteous noises about "academic freedom", although, as Evans has since written, the issue is different "It is rather the upholding of academic standards. Nobody has stopped Hayward or Fudge from publishing what they have written. Whether or not it should receive the imprimatur of a respected university is the question at issue. It's a question that seems to be beyond Fudge's understanding: he charged that the university's vice chancellor, Roy Sharp, suppressed his academic freedom. Last month, the University council found Sharp had not done so. Fudge had always, Sharp has said, been free to publish in the public arena. "Indeed, Fudge was offered suggestions as to other media in which he could publish."

However, Fudge and others managed to ~ sneak some copies of the original journal past the ban. Fudge sent one copy to Hayward, for example. The original, unedited essay has also appeared on the website of a group dedicated to the circulation of Holocaust denying material. "The above complete version has been kindly sent to us by the author," the site's reprints editor writes.

Fudge professes ignorance of the website - which is not one that any credible historian would be willingly associated with - and claims not to have given

permission to reprint. Contacted by the *Listener*, the site's manager reiterates his claim that Fudge "supplied the copy".

The original, unedited essay challenges Fudge's image as "a careful scholar". Lincoln University lecturer Greg Ryan has written to the Press (July 31), claiming that Fudge "selectively and inaccurately represented" a private conversation held nearly three years earlier. "I am left to ponder the ethics of Fudge's approach to oral history in that private conversations are documented and reproduced without the knowledge or consent of the source," Ryan wrote.

This writer has also had experience of Fudge's peculiar biases and inaccuracies. Among the material cut from Fudge's essay for newspaper publication was a paragraph on the *Listener*, including a quote attributed to myself that I did not recognise ("Nothing new had appeared for a while," was attributed to me as the reason for doing last November's story). "It came from one of the people that you talked to late last year," Fudge said, when asked. "I don't remember who it was, offhand." When it was put to him that he was unable to provide a source, he replied: "I don't know if I am unable or unwilling."

Huh? What was the mystery, as I obviously knew the names of all those I talked to last year? My belief is that this quote might be a distorted version of a comment made to Hayward during an off-the-record conversation. This would call into question Fudge's endnote that "neither Joel Hayward nor Vincent Orange has been associated with the preparation of this article". Clarifying; Fudge says, "that endnote was put there simply to deflect comments that Hayward and Orange were behind it".

From there, the interview - my first of two with Fudge - descended into farce. Fudge spoke about "speculation" - "I'm not going to mention names" - about myself, the *Listener* and "your motivations and your journalism". When asked to elaborate, he said, "I'm not at liberty to repeat?? Pressed further, he offered, "speculation among media specialists in the country". Which media specialists? Pressed further still, he managed to come up with Canterbury's public relations department "There's all kinds of people," he added. But what about these secret motivations? Are they at all related to "the specialist interest group" - read: the Jewish community - that the website of Holocaust denier David Irving believes is behind the *Listener*'s journalism?

OF COURSE, PARANOID WEIRDNESS is never too far from the surface when one looks into the world of the Holocaust denier and those who apologise for them. Running contemporaneously with Fudge's ill-fated "academic freedom" campaign has been the emergence of the story's self-styled victim, Joel Hayward. When Hayward's thesis emerged from the obscenity of its six-year embargo into the glare of negative attention in late 1999, he was moved to attach an addendum that apologised for his errors and any offence caused to the Jewish community. Many took the apology as sincere.

Since July, Hayward has broken his silence in some media. In the absence of an explanation from him - Hayward is unwilling to answer any questions put by the *Listener* - one can only speculate about why. Either Hayward has sensed that public and media support for a nebulous idea of "academic freedom" is strong enough to rehabilitate him and his thesis, or, having resigned from

his position at Massey University last year, he sees that he has nothing to lose in the academic world. When he apologised in 2000, he had a teaching position to protect.

Many in the media have happily bought the image of Hayward as victim. TV3's 60 Minutes went to air with Hayward's claims that he received death threats in 2000, even though, the story's producer Paula Penfold concedes, no evidence of threats exists and Hayward never lodged a complaint with the police. "We spent a couple of days with him, and found him to be genuine and credible," Penfold says. In this same report, Hayward produced a bullet that he claimed had been handed to him, in his Massey office, to signify a threat to his life. "You'll get yours, mate," was the alleged threat. However, the *Listener* has a signed affidavit that this bullet - a dud from a World War era rifle that few in New Zealand would use - was presented to Hayward as a "keepsake" by a defence studies student. If this "you'll get yours, mate" sentence ever occurred, it did not come from that student.

Is Hayward a harmless fantasist or is this victim act a smokescreen for the rehabilitation of the thesis's more dangerous leanings? Certainly, Hayward's former cohorts in the Holocaust denial industry never believed his apology to be genuine. Active deniers Irving, Fredrick Toben and Robert Countess - on whose Alabama property Hayward was photographed shooting a gun in 1994, during a period in which he said he had no further contact with deniers - have written and spoken of continued correspondence and contact with Hayward that suggests a different image to the mask he has worn in public.

"I have no reason to believe that Hayward really changed his view of his fine thesis," Countess wrote to me, "but he did make ~a public apology 'for fear of the Jews'." Countess goes on, using appropriately muscular language: "Hayward is not a man of the personality type to be bold. He is a good and decent fellow and a fine scholar, but his personality is weak?.. He erred greatly in his personal weaknesses before the Jewish onslaught." Publicly, Hayward has made efforts to distance himself from this kind of rhetoric. In his addendum, he wrote about "negative experiences with certain revisionists" who spread "anti-Semitic or neo-Nazi conspiracies".

HOWEVER, 'THE LANGUAGE of Hayward's most recent public pronouncements is beginning to differ from the prostrate tone of 2000 when he faced that alleged "Jewish onslaught". In a letter to the Press (August 12, 2003), he offers the opinion that "a student can ask honest questions about the Holocaust and arrive at unconventional answers" - how does that compare to the mea culpa of his 2000 addendum with its reference to his admitted "errors of fact and interpretation"? In that addendum, he fretted about "causing distress to the Jewish community". Now, in a column syndicated in New Zealand newspapers in late August, he believes that the university "should never have succumbed to external pressures from any minority or special-interest group" rather than stand firm and hold up the principles of free inquiry and free speech, it buckled ..."

Does this mean that Hayward has gone back on his apology? We would love to ask.

In the same column, Hayward mentions - three times, in fact - that Evans was paid for his assessment of the thesis and his work on the Irving case. The innuendo is

nasty –could Evans be bought? By those Jews with their moneybags? – but is easily refuted. On the Irving case, Evans was paid the standard hourly rate that Witnesses are paid. "Is Hayward implying that no expert witnesses in any court cases can be trusted because they are paid for their work?" Evans writes.

For the New Zealand Jewish Council, he received a token fee for four days' work. "I did not want to be seen to be doing the work on a political basis, which no doubt I would have been accused of doing had I lent my services free of charge, but on a professional basis."

The reality of Evans's token fee undermines Hayward's self-pitying remark that he, unlike the Jewish Council, "could not afford to employ an expert". Such a fee would not have been beyond a lecturer's salary. The question is, what kind of "expert historian" would have gone in to bat for Hayward's thesis? Irving, perhaps?

Running parallel to all this is the circulation of a petition, devised by Victoria University economics professor Martin Lally, calling for an apology to be granted to Hayward. It also deals with other, more general issues of academic freedom and university process - so general, apparently, that MP Rodney Hide was happy to sign the petition without having read either the Hayward thesis or the unedited Fudge essay. However, at the time of going to press, the only two New Zealand historians to have added their names to it are both retired from academic life and implicated in the thesis's contents - Vincent Orange was its supervisor and internal examiner and John Jensen, formerly of Waikato University, was its external examiner.

These events are being watched with fascination by the international Holocaust denial network, who seem to see New Zealand as fertile ground (Irving has announced plans for a visit early next year). Fudge's essay and statements and Hayward's letters appear on denial websites with approving headlines and endnotes; Lally's pedantic correspondence with Evans somehow made its way to Irving's online "action report" (Lally claims that he has had no direct contact with Irving, and assumes that his emails were forwarded by one of the 300 that he copied his correspondence to) as did, somewhat amusingly, my own correspondence with Lally about how his correspondence reached Irving (same answer, presumably). A thesis reconsidering the Nuremberg trial, written by former Canterbury student Stephen Daniel Eaton, marked by Orange and presented by Hayward with his own thesis to Robert Countess - although Hayward later denied, to the Listener, ever having even read Eaton's thesis - has appeared online with a new preface by Countess attacking the New Zealand Jewish Council as, predictably, "vicious, envious, hate-filled, racist, anti-intellectual ideologues".

The removal of *New Zealand Herald* cartoonist Malcolm Evans - who produced some work critical of Israel - was taken as evidence of a powerful and censorial Jewish lobby by media commentator Brian Edwards. Edwards was immediately hailed as a courageous spokesman by Holocaust denier Fredrick Toben for his statement, recorded in the *Waikato Times*, that, "I want to say that the Holocaust didn't happen, then I should be allowed to say that."

Edwards was trying to make a point about free speech, rather than deny the Holocaust. However, as it stands in New Zealand, he already is allowed to say that it didn't happen.

The real point, though, is why would anyone want to? Why would such overwhelming documentary evidence as exists for the Holocaust be wilfully denied? Swiss Holocaust denier Jürgen Graf, whose work is titled *The Holocaust on Trial*, has summed up the mindset: "if the Holocaust were publicly exposed as a shameless fraud, if people all over the world learned that, while the Jews undoubtedly were brutally persecuted during the Second World War, there was no attempt to exterminate them, that the death factories, gas chambers and gas vans were a Jewish swindle, and that the six million figure was a fantastic exaggeration, the Zionist led 'New World Order' would be all but finished? [The consequences] would be catastrophic beyond repair for international Jewry and the state of Israel."

In the world of the Holocaust denier, naked anti-Semitism is now dressed up with otherwise unrelated criticism of Israel - this is why you will also find links to pro-Palestinian reporting on Irving's website. Valid criticisms can be made of Israel as an occupying military power, but Holocaust deniers are not renowned for their support of oppressed minorities, unless that minority happens to be engaged in urban warfare with Jews. Holocaust denial begins with anti-Semitism as the irrational driving force and then looks for intellectual or pseudo-intellectual support: it's the hatred of a race that extends to hatred of a nation. And in New Zealand, the Holocaust deniers have found otherwise reputable academics who are able to be exploited by this hatred.

Kerry Bolton's Letter to *The Listener*

15 September 2003

Editor

NZ Listener

Having read Dr Joel Hayward's thesis on holocaust revisionism, the Canterbury University working party report and the full text of Dr Thomas Fudge's article, I would like to make a few comments on Philip Matthews' article (Canterbury Tales, 20 September).

Dr Fudge is an expert on the inquisition and heresies, and his article on Hayward was written on that basis. Richard Evans, lauded by Mathews as the "holocaust expert" who provided testimony at the Irving-Lipstadt libel trial and for the NZ Jewish Council, was criticised by both the Canterbury working party tribunal and Justice Gray in Britain, for his polemical, emotional statements.

The working party's main criticism of Hayward was that he had offered a conclusion which was outside the scope of his thesis requirements. The working party report shows that "like Justice Gray at the Irving-Lipstadt trial" the tribunal was not capable of comprehending the significance of the technical evidence regarding gas chambers and the plausibility of execution by diesel.

Mathews fails to acknowledge the academic credentials of the revisionists he cites, doctors Countess and Toben. Proponents of holocaust orthodoxy claim that revisionism has no academic standing. Most spokesmen for revisionism are academics, or are qualified in relevant fields such as engineering and toxicology. I would challenge Mathews as to whether most revisionists are pro-Nazi or anti-Semitic. Among the first to question holocaust orthodoxy was Prof. Paul Rassinier, imprisoned at Buchenwald as a leader of the French resistance.

Where Dr Hayward errs is in his retraction of his conclusions. The original Leuchter investigation of the

alleged Auschwitz gas chambers has been professionally replicated by Germar Rudolf, chemical analysis showing that there is insufficient cyanide residue for these buildings to have been used for mass executions.

K R Bolton

<http://www.adelaideinstitute.org/Dissenters/bolton3.htm>

Weekend Herald

Holocaust thesis ruined my life says historian

Renewed controversy has also brought support for a traumatised academic

By Angela Gregory, 26-27 July 2003, p. A6

Historian Joel Hayward says he wishes he never wrote the thesis that challenged conventional views of the Holocaust, and thought at the time that it may have been "a piece of junk". [*note my comment below]

He told the Herald he remains haunted by his controversial masters thesis, which appalled the Jewish community late in 1999. It queried the gassing of Jews, underestimated the numbers killed, and found no evidence of an extermination plan.

Dr Hayward says that even in the year he wrote it -- 1991 -- he was concerned that the thesis may have been flawed.

This week, the thesis was back in the news after copies of a University of Canterbury journal containing an article describing the "witch hunt" of Dr Hayward were destroyed.

The university said it was potentially defamatory and inaccurate.

The author, Dr Thomas Fudge, resigned in disgust and the History Now editor, Associate Professor Ian Campbell, was effectively dumped.

Dr Hayward says the university's action was unconscionable. He thought the Fudge article was "bang on".

"Anyone who reads the piece will know the price I paid was too high."

Despite having apologised, admitted his mistakes, and surviving an inquiry which considered stripping him of his masters degree, Dr Hayward remains vilified in the academic community.

He admits his thesis choice, which "ruined my life", was foolish and too ambitious for a masters student.

"I could have had better advice from the history department."

At the time, he was warmly disposed to the Zionist cause. He had recently returned from Israel and passionately believed in a Jewish state. It struck him as unusual that revisionists could say the Holocaust didn't happen.

After finishing the thesis in 1991, Dr Hayward was worried it was no good. In an unusual step, he had written it before completing requisite honours papers. He wanted to work from home that year to help care for a sick child.

"I think that was the first of a lot of errors ... because when I did the papers the next year I learned a lot about the proper principles of historical research and inquiry ... making sense of truth, objectivity and bias."

After earning an A-plus for the thesis and completing the honours papers, for which he earned top grades, he graduated in 1993 with an MA in history.

The thesis was initially embargoed for three years - because of threats it would be stolen, Dr Hayward says - then for another three years by the university.

Dr Hayward says that in 1999, the thesis came into the hands of Jewish scholars, who were disgusted by its contents.

He started receiving emails "full of hatred", to which he replied that he had never intended to hurt anyone, and no longer agreed with its contents. He wrote an addendum admitting his errors. He also wrote a letter to the Jewish Chronicle apologising for the distress he had caused.

But the malicious calls and emails kept coming, and he has had death threats.

Dr Hayward says he is not making accusations against the Jewish community but believes "one or two very nasty people" agitated to present a story that was not true.

In 2000, the Jewish Council complained to the university, calling for the thesis to be withdrawn from the library and Dr Hayward to be stripped of his degree.

An inquiry, led by retired judge Sir Ian Barker, summoned Dr Hayward.

He says the inquiry, which found his thesis faulty and conclusion unworthy, arrived at a compromise solution. "I was a very naughty man but not quite so that they could take my degree ... It left me feeling humiliated and aggrieved and the Jewish Council unfulfilled."

The drama has cost Dr Hayward the job he was enjoying at Massey University teaching defence and strategic studies.

He has had two nervous breakdowns and now lives on a sickness benefit, selling his book collection to keep the family afloat.

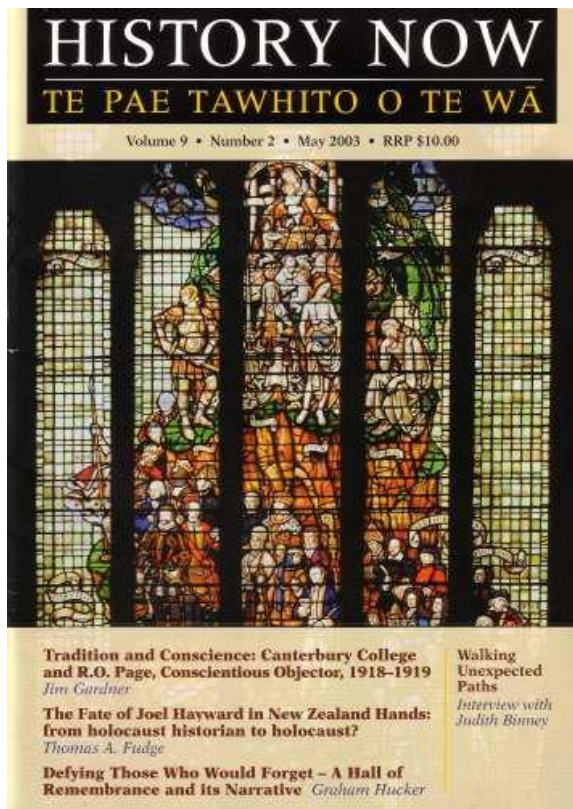
When Dr Hayward heard there was to be an article about him in the May issue of the history journal he cringed. But since the publicity, he has had a flood of support from academics and former students who did not realise the toll it had taken.

He remains stunned at Canterbury University's actions. He suspects that the Canterbury academics did not want it known they had failed to stand up for him.

Despite his regrets, Dr Hayward says no topic is taboo. "That's what our democracy allows us."

* Note: What I actually told Ms. Gregory was: "When I submitted the thesis I had little idea if I was on the right track. I was not sure if the thesis was excellent, average or a piece of junk. But I had followed my supervisor's advice, and had not plagiarised or been dishonest, so I thought I'd gain a 'pass'".

<http://www.joelhayward.com/theweekendheraldarticle.htm>



HISTORY NOW
Volume 9, No. 2 (May 2003) pages 12-21:
The Fate of Joel Hayward in New Zealand Hands: from holocaust historian to holocaust?

By Thomas A. Fudge

For the past three years, newspapers, national periodical publications and television programmes have intermittently provided coverage about the Joel Hayward affair: a story of a New Zealand student who wrote a controversial thesis. Contestable work and arguable conclusions are not uncommon in modern universities but Hayward's unpublished work as a student seems to remain, after ten years, a point of unusual and continuing interest.

Late in 2002 the New Zealand Listener ran a "special report" on what is popularly termed holocaust denial.[1] Juxtaposed photographs of David Irving, Adolf Hitler and Joel Hayward on page 28 provide adequate summary of the article's focus. When asked why he was putting forth another piece on Hayward the author Philip Matthews replied that nothing had appeared for a while. The Listener article says little new or relevant and the questions of motivation might be raised. Is Canterbury University supportive of holocaust denial? The university answers no.[2]

Is Hayward a denier? He claims he is not. Does his thesis constitute holocaust denial? His critics say yes (though some without having read it), while others (who have read it) answer in the negative.

<http://www.joelhayward.com/thehistorynowarticle.htm>

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**The Fate of Joel Hayward in New Zealand Hands:
 from Holocaust Historian to Holocaust?**

By Thomas A. Fudge

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thesis constitute holocaust denial? His critics say yes (though some without having read it), while others (who have read it) answer in the negative.

The Story so far

In June 2002, Joel Hayward resigned from his position as senior lecturer in history at Massey University where he had been respected as an effective teacher and productive scholar. His departure generated applause from some quarters. Others lamented academe's loss. "[S]hame on the scholarly community for not rallying behind the universities' necessary freedoms." [3] What brought Hayward, a year and a half after the Hayward affair, still in the early stages of a potentially distinguished career, to this act of professional extinction? The protracted "facts" in the so-called Hayward affair may be distilled briefly.

In 1993 Hayward was awarded a Master of Arts degree with First Class Honours in History by the University of Canterbury for a thesis on the historiography of the holocaust. He later wrote a PhD thesis and in 1996 was

appointed to a lectureship at Massey University. In late 1999 the MA thesis was publicly denounced. The New Zealand Jewish Council alleged that the work amounted to historical revisionism constituting holocaust denial, and called on the University of Canterbury to revoke the degree.^[4]

Hayward repeatedly apologized for any harm or distress his thesis might have caused, agreed to the extraordinary step of including an appendix to his thesis modifying his findings, cooperated with the subsequent investigating Working Party and appears to have made efforts to distance himself from holocaust denial.^[5] Under pressure, the University appointed an independent Working Party to investigate the claims against the thesis.^[6] This committee consisted of retired High Court judge Sir Ian Barker and academics Professor Ann Trotter and Professor Stuart Macintyre to look into the matter and make recommendations.^[7] The lengthy report concluded the Hayward thesis was "seriously flawed" and that Hayward "should not have essayed a judgment in such a controversial area..."^[8] The report did not recommend withdrawal of the thesis by the University and did not agree with the allegations that Hayward's argument was racist or motivated by malice. While the opinion that the thesis did not deserve the high marks it received was widely publicized in the media, no fewer than six serving or retired members of the History department persisted in their own judgment that it was a first-class effort.

Notwithstanding the apparent finality of the report and its qualified exoneration of Hayward, during 2000, 2001, and 2002 Hayward received hundreds of pieces of "hate" mail, abusive telephone calls, threats against himself, his wife and small children, harassment at Massey University and continued negative media attention.^[9] Further attempts to publish as well as efforts at finding other employment have been unsuccessful. The issue therefore goes beyond the apparent concern over alleged flawed (but unpublished) research. Is this issue really about academic values and freedom?

Animosity towards Hayward arose not in 1999 but several years earlier.^[10] The subject of Hayward's thesis was controversial before he wrote it and there were attempts to censure Hayward at the time.^[11] Aware of these factors, Hayward embargoed the thesis for three years as soon as it was examined. When the embargo expired, he notified the University Library that the thesis could be made available to researchers. The library replied that it had decided to restrict the thesis so that it could be consulted only with Hayward's permission until January 1999.^[12] Almost immediately allegations were published about his alleged "holocaust denial." That someone should have chanced upon the thesis so promptly seems an unlikely coincidence. Rather, events were to show that there were good reasons for the embargo on access. Was this because Hayward had written things that he knew to be reprehensible? The Barker enquiry found no evidence of malicious intent, dishonesty or deliberate efforts to circumvent the truth on Hayward's part. Is it possible that the outrage over the thesis itself was also a device for attacking Hayward?

Academic Values

One of the complexities of the Hayward affair is its apparent relation to issues of academic freedom and intellectual fashions. Hayward's detractors claim that he is wrong in terms of both. One of his critics stated that "academic freedom cannot exist without academic responsibility."^[13] However, considered legal opinion concluded that the interpretation of academic freedom being applied in the Hayward affair permitted a "very limited right to academic freedom."^[14]

Proponents of academic freedom insist that universities should be great storehouses of wisdom and learning, and students ought to be able to go there, learn and choose. Academic freedom implies there are no taboo subjects, no off-limits topics.^[15] The fuss made about this obscure piece of work fits rather awkwardly with the position taken

by New Zealand academic libraries. Official statements read, "No library materials should be excluded... because of the... views of their authors [and] no library materials should be censored, restricted or removed from libraries because of partisan or doctrinal disapproval or pressure."^[16]

International intellectuals also defend the right of dissidents to say things they disagree with. Noam Chomsky defended the right of "holocaust denier" Robert Faurisson to say what he thought about "Zionist lies."^[17] Raul Hilberg objected when St Martin's Press cancelled David Irving's contract for his book on Goebbels, saying, "If these people want to speak, let them... I am not for taboos and I am not for repression."^[18] Universities and other institutions of higher learning are regarded as marketplaces for the exchange of ideas; as forums for discussion; as venues for critical thinking, honest enquiry and the challenging of *status quo*.^[19] In this context, the Hayward thesis was a legitimate academic exercise. Others argue that Hayward was simply wrong, his judgements flawed, his conclusions erroneous, his methodology ill-conceived and his entire MA thesis a sustained exercise in egregious violation of scholarly procedure. Amid such extreme position, one might ask whether the significance of the Hayward matter is an issue of truth? Is it a crucial indictment of education in general? Does it have to do with accountability within institutions of higher education? Or, is it about the limits of toleration in New Zealand society?

Just as there is no such thing as a perfectly free market, similarly academic "freedom" operates within a framework partly determined by non-academic considerations. Senior academics within New Zealand universities are often sensitive to public opinion and political moods. They may actively discourage graduate students from investigating certain topics. There are other topics that although encouraged or permitted, are sometimes subject to constraints on arguments that may be employed, evidence that may be weighed and conclusions reached. This is especially the case in areas that touch on contemporary political or ethical concerns. Many people do not regard these strictures as problematic but rather praise them as virtuous.^[20] The Jewish holocaust is one of those delicate topics about which certain beliefs have become so fashionable as to be unassailable regardless of intellectual considerations. The Hayward affair elicited the pronouncement "that at least in this country anyone wanting to... question received notions about the Holocaust is controlled by accepted truth standards."^[21] The danger in this thinking lies in the ambiguity of the term "truth standards". Does it mean "standards for establishing truth" or "propositions proclaimed to be true"? Some insist that the religious significance of the holocaust is equal to the revelation on Mt. Sinai to Moses.^[22] Is that a "truth standard"?

What Did Hayward Say?

The major issue appears to be the belief that Hayward rejected well-established facts about the holocaust.^[23] His thesis examined the writings of some of those who question the holocaust industry which has reached significant political proportions in the past thirty years.^[24] Setting aside the question of whether Hayward's conclusions were really so exceptional, is it not the duty of universities and researchers to challenge conventional understandings? Modern philosophy teaches that all theories worth defending must be continuously subjected to re-evaluation and retesting.

In his MA thesis titled "The Fate of Jews in German Hands: An Historical Enquiry into the Development and Significance of Holocaust Revisionism" Joel Hayward investigated holocaust historiography, especially that branch thereof regarded as revisionist.^[25] He concluded that some of the revisionist literature was unworthy of sustained scholarly consideration.^[26] Other approaches within the genre he found to be significant and worthy. He came to three

principal conclusions from the historiography, the weight of historical evidence and his own discernment: first, that there is no unimpeachable evidence that Adolf Hitler personally ordered the physical extermination of Jews. Second, that it is impossible to know how many Jews were killed and third, that gas chambers were not used systematically to murder Jews in European concentration camps. Do these conclusions make Joel Hayward a "holocaust denier"?

This allegation that he is can be easily evaluated. *First, there is no document which has yet come to light to prove that Hitler gave a "final solution" order.* That Hitler was anti-Semitic is beyond denial. That Hitler wished for Jews to be subjugated is without argument. Hayward makes these points. That Hitler gave an order for Jews to be exterminated cannot be proven.^[27] *Second, Hayward agrees that millions of Jews perished during the ravages of the Second World War.*^[28] He regards the figure of 6,000,000 murdered as symbolic and impossible to actually prove on the basis of documentary evidence. There are no reliable or comprehensive records available to establish the exact number of those who perished during the Nazi era. Projections must be calculated guesses which necessarily have variation.^[29] The traditional figure of 11 million killed by the Nazis (Jews and others combined) is essentially the invention of Simon Wiesenthal, the famous hunter of Nazi war criminals. This speculative figure has attained virtual canonical status in holocaust historiography.^[30] In 1986 Shmuel Krakowski, then archives director of Yad Vashem, the international center for holocaust documentation in Jerusalem, told the *Jerusalem Post* that of the 20,000 testimonies he had on hand from alleged "survivors" of the holocaust most of them were untrustworthy, fraudulent, lacking support or in some way untruthful.^[31] Although this statement is at least as "revisionist" as anything Hayward wrote, Krakowski is not regarded as a holocaust denier. Wiesenthal admits that he manufactured figures but appears to have escaped censure; Hayward merely questioned other suggested figures and was denounced for it.

Third, it was once held that concentration camps in Germany were used to gas Jews en masse. That hypothesis has now been abandoned by most historians of the Second World War without this being condemned as holocaust denial.

^[32] (See map, and the distinction made on it between "death [extermination] camps" and "concentration camps".) There is stronger evidence for the use of gas chambers in Polish camps. Hayward relied upon certain studies (now regarded as highly controversial or discredited) to question the extent of the use of Polish gas chambers and for his skepticism was labeled a "holocaust denier" although he unequivocally states that millions of Jews perished under the Nazi regime through various means.^[33] He wondered merely what contribution gas chambers made to these results. Some of his detractors, however, claimed that he denied the existence of gas chambers altogether.^[34]

That the historic Jewish community has been subjected to various measures of discrimination and persecution must be acknowledged, but that does not mean that there might not be new understandings of that experience. It does not therefore provide that same community or any of its representatives with immunity to investigation. Nor is it true that what happened to Jews historically is fundamentally different from atrocities perpetrated against native Americans, Africans, Gypsies, the victims of the witch hunts in early modern Europe, those trapped in the Stalinist purges in Russian lands, the fate of Iraqis in the hands of Saddam Hussein, heretics hunted by crusaders, and indigenous peoples around the world throughout human history, in which large numbers of people have been subjected to campaigns of mass extermination. There is a great difference between anti-Semitism and arriving at research-based conclusions which do not support or

conform to values, ideas and interpretations held by Semitic peoples and cultures.

Diversity of interpretation is not the same thing as discrimination. To contest common opinion is not racism. To argue against or disagree with conventional wisdom, regardless of the subject, cannot, *ipso facto*, be characterized as cultural or religious insensitivity. Even Jewish communities cannot stand detached from intolerance, violence and destruction against others. The conquests recorded in the Hebrew Bible are one example. To argue that the holocaust is in some way culturally specific or historically significant in unique ways on a universal level is opinion, neither binding, necessarily persuasive, nor intellectually obligatory. To insist that it is amounts to "intellectual terrorism".^[35] A holocaust of those dimensions is less about history and more about myth. To say so does not constitute a "total betrayal of Jewish history".^[36] Whether Nazis were engaged in the "banality of evil" or in displaying collective consciousness is a matter to be investigated not legislated.^[37] There may be good reasons for preferring Stanley Milgram over Daniel Goldhagen.^[38]

The Working Party found that Hayward was not guilty of racism or anti-Semitism, or of deliberately falsifying data. Nevertheless, the report was critical of the quality of Hayward's work, and dissented from the grade that it was awarded.

Hayward's novice research exercise however, became widely regarded by academics, university administrators, news media persons and members of the general population, as the product of a contemptible scoundrel, a man lacking in probity, unfit to influence impressionable minds, and indeed unworthy of being employed even in non academic circles and whose writings, even though he has written nothing on the holocaust since his MA thesis, should be suppressed.^[39] It should be borne in mind that unlike many ambitious young academics, Hayward made no attempt to publish any aspect of his MA thesis.^[40] Nor was it the basis of his employment as an academic. Its only role in his career was to qualify him to proceed to the PhD degree, for which he undertook research on an unrelated topic.

Judging from the essays in *The New Zealand Jewish Chronicle*, the report issued by the Working Party in December 2000 and the articles appearing in the New Zealand news media, the Hayward affair might seem to be a rather straightforward case of incompetent research and defective supervision.^[41] There are other details which have been less publicised if at all. While some voices have condemned the lack of balance in the Hayward affair,^[42] others have dismissed it all as a "hysterical diatribe".^[43] Continuing publicity indicates that important parts of the story are not known.



Widely used map of Germany and Poland during World War II depicting National Socialist concentration and (alleged) extermination camps.

The Working Party Report and the Reaction

In December 2000 the Working Party established by the University of Canterbury in April that year, to investigate the Hayward thesis released its report totalling 296 pages including supporting materials.^[44] This report was received by the administration, adopted by the University council on 18 December and no public contest was offered to its findings.^[45] However, the report was not accepted unanimously. Several senior Canterbury University historians took the view that their institution had been far too apologetic.^[46] Vincent Orange, Hayward's thesis supervisor, contested a great deal in the report by the Working Party and that of Richard Evans (see below).^[47] Professor John Jensen of Waikato University likewise did not accept these reports as fundamentally accurate.^[48]

Other academics considered the report's verdict to have been "pre-determined", to have exceeded its own legal advice, and upon which the University of Canterbury assumed an official position "on a matter that seems to be the province of individual academics."^[49]

In February 2001, the History Department at Canterbury took the report under consideration and concluded its deliberations by affirming that it "supports the broad thrust of the recommendations of the Barker inquiry..."^[50] The vote was overwhelmingly in favor of this ambivalent motion but not unanimous. Three members of the department (besides Orange) put forward arguments in opposition to the report and to the nature of the enquiry. One member of the department insisted on being named in the minutes of the meeting as opposing both the report and the departmental support for it.^[51] Among those who supported the motion were some who admitted having read neither the report nor the thesis. One senior member argued that the department should not be seen as being in opposition to the university.^[52]

Vincent Orange, who absented himself from the February meeting submitted to the department for consideration a dossier consisting of thirty-one documents titled "A Case for the Defence of Dr. Joel Hayward."^[53] The dossier included submissions from academics who had read Hayward's thesis, documents presenting another side of the matter and related materials. These materials had been submitted to the Working Party but appear to have had no significant influence on the ultimate report.^[54]

The dossier was prepared for three reasons: first, for consideration by the Working Party, second, that it might be attached to the Working Party report as an extended appendix (to provide balance) and, third, so that it might be placed in the university library where scholars or students in the future considering this matter might have access to both sides of the story. The Working Party Report did not respond to the contents of the dossier. Efforts to have the dossier appended to the report itself were unsuccessful, and the other objectives were not attained. This casts doubt on the statement of the Working Party that it had "fully and properly considered the matters at issue" and on the corroborating comment by Vice-Chancellor Daryl LeGrew that the report submitted by the Working Party was "an open and thorough academic review."^[55]

Why was this body of material not made more widely available to those actively involved or interested in the Hayward affair?^[56] Vincent Orange or other members of the History Department opposing the submissions of the New Zealand Jewish Council could very well have distributed the dossier on their own. The apparent reason that they did not do so appears to be that they agreed to acquiesce in repeated requests by university officials that no comment be made to the media and that the university administration be responsible for comment on the Hayward affair.^[57] The university administration, though aware of the dossier, elected not to publicize it.

For this reason, the public has not been able to form a balanced judgment informed by testimony on both sides.

The Barker committee, however, did rely heavily on a report, noted above, by Cambridge University Professor Richard J. Evans who was engaged by the New Zealand Jewish Council (NZJC) to provide comment on Hayward's thesis.^[58] The NZJC originally presented a fourteen page submission to the Working Party on the Hayward thesis which summarized their concerns and specified their wishes about the enquiry.^[59] It submitted that the thesis was dishonest, the award of Hayward's MA should be revoked, and all University of Canterbury endorsement of Hayward's work towards the MA be withdrawn and by implication that the Hayward thesis be removed from the university library.^[60]

Fresh from his very public victory over David Irving (a controversial figure in the German historiography of the 1930s and 1940s) in a high profile London court case in April 2000 wherein Irving was found to have falsified historical evidence, Evans submitted a 71 page report trenchantly condemning the thesis. Professor Gerald Orchard, one of New Zealand's most highly regarded lawyers, in turn denounced this report to the Working Party as "adversarial", the work of a "partisan advocate," and not an "objective expert", who engaged in exaggeration, omission of material and misrepresentation, and whose opinions in the Hayward case could not be relied on.^[61] The Working Party acknowledged that Evans "appeared to diminish the objectivity required of an expert witness", submitted unwarranted allegations, and was "highly antagonistic." It professed to have "made every effort to discount Professor Evans' tendency to intemperate expression" but accepted the report as authoritative and seems not to have been influenced markedly by the sustained responses to Evans' report included in the "Dossier for the Defence".^[62] But faced with the profound disagreement on the merits of Hayward's thesis between its official examiners (Orange and Jensen) and Evans, the Working Party had received legal counsel that preference for one perspective over the other was "a question for appropriate expert historians."^[63] Macintyre and Trotter were historians but not "appropriate expert historians". No "appropriate expert historians" were approached. Why, on such a critical point supported by legal advice, did the Working Party not take this step? Vincent Orange and Joel Hayward made a strategic error in not also contracting an expert on holocaust historiography to review the Hayward thesis and submit a report. This step apparently did not occur to them at the time and the *faux pas* proved costly and monumental in its eventual implications. The willingness of the Working Party to accept a partisan opinion commissioned by an interested caucus is curious and places the enquiry itself in a troubling light.

Notwithstanding the Working Party's remarks on Evans' intemperate language and lack of objectivity, he appeared both to the Jewish Council and the Working Party as a witness otherwise above reproach. Evans is an excellent scholar but published reviews of his own books accuse him of sometimes "going over the top in ways that are unnecessary to his argument"; of engaging in "gratuitous speculation"; in certain cases of not having "studied the primary sources... under discussion"; elsewhere that he often misses the point, resorts to intemperate attack and is often confused.^[64] In other words, in the opinion of some of his peers even Richard Evans violates many of the sound principles of historical method that he considered defectively employed in Hayward's thesis.

Evans is also curiously inconsistent in his attitude to scholars who have erred. In the 1980s a scandal arose over a book written by a young political scientist, David Abraham, and which Evans had reviewed favourably. When it was revealed that Abraham was guilty of egregious errors he was hounded out of the academic profession. Evans writes of how unfair this was even though, as he points out "the book was so riddled with errors" that Abraham was sometimes contradicting his own thesis. "My own view is

that while Abraham did not deliberately falsify evidence, he was extremely careless with it, far more than is permissible in a work of serious historical scholarship." Nevertheless, he concluded, "To deny Abraham the... chance of making amends... was surely wrong."^[65] In support of this conclusion Evans cites the case of Lawrence Stone whose early published work was exposed as fundamentally flawed and yet he subsequently spent a long and productive career engaged in highly regarded scholarship. His early work is barely recalled. Abraham's work was on the Weimar Republic, Stone's on early modern England. Hayward's alleged shortcomings were not of the same order as Abraham's, and were not published as Abraham's were, but Evans's report makes no reference to extenuating circumstances, qualifications about the nature of Hayward's preliminary research exercise go unnoted and Hayward is treated as though the thesis in question was the culminating work of a long career rather than an inaugural effort. Why? At the same time as Evans was recommending Hayward's censure and the revocation of his MA degree, he was also reflecting again on Abraham's situation with the comment, "this fate is also thankfully extremely rare."^[66]

Continued Dissent

The Working Party Report satisfied neither of the protagonists. It appears to have been intended to soothe by offering a compromise solution: it agreed with the Jewish Council and Richard Evans that there were serious flaws in the Hayward thesis, but not that it was either dishonest or fraudulent, or that it was unworthy of being awarded a master's degree, or that the degree should be withdrawn or that the thesis itself should be removed from library collections.^[67] On the other hand, the report was not the exoneration of the thesis that Hayward and Orange had hoped for, and the university's examination procedures were severely criticised. Consequently both parties were embittered; neither could claim victory, and indeed, everyone seemed discredited by the whole affair: the academics felt betrayed and the NZJC felt that its cause had been frustrated. The official Jewish view was that the outcome of the enquiry was unacceptable.^[68] David Zwartz told a newspaper, "We must take it further."^[69]

However, the University of Canterbury was unprepared to invest further time or financial resources on the Hayward affair which it considered resolved.^[70] Since the university clearly was not going to revoke Hayward's degree, exorcise him any further, censure Vincent Orange (the thesis supervisor whom some regarded as ultimately responsible for Hayward's work) or keep the matter at the forefront, one might have expected that the Hayward affair had run its course. Hayward continued with his duties at Massey University and press releases seemed to indicate that his tenure there was secure and the university had no intention of withdrawing support.^[71] The affair was closed at last. It did not, however, end. There were people whose passions had evidently been aroused by the affair and the extensive publicity it had received, and these had recourse to informal and sinister methods of expressing their anger. In early 2001 Hayward began to receive even more vitriolic hate mail along with obscene and disturbing telephone calls. More than a year after the report by the Working Party became public, Hayward received death threats directed at his children. He continued occasionally to issue apologies for any unintended consequences created by his MA work and tried to get on with his life and career. Feeling ridiculed and harassed, and believing that even among his colleagues at Massey sentiment had turned against him, Hayward suffered an emotional breakdown. He spent over two years under medical care.^[72]

More than that he became disenchanted with the world of higher education. He no longer believed universities (at least in New Zealand) were places for the free exchange of ideas. He had come to regard the exalted virtue of academic freedom as an illusion now sold out to considerations of expediency. He became convinced the

ideals he had been taught by his professors and lecturers at Canterbury were simply rhetorical. He no longer believed in the alleged ideals of the academy. In brief, he no longer wished to be an academic. He regarded higher education irreparably soiled by "indifference and moral cowardice."^[73] In December 2001, in deep depression, Hayward tendered his resignation from Massey University effective in June 2002. Massey appears to have made no effort to assess Hayward's condition or provide support of the kind usually available to distressed employees.

With Hayward out of Massey and his academic career at an end was the Hayward affair now truly over and done with? Efforts were made to link another Canterbury thesis to holocaust denial and to Hayward but came to naught,^[74] but for Hayward there was more to come. In early December 2002 he was informed by HarperCollins, a major international publisher, through their Auckland office, that they wished to withdraw from publishing a book of which Hayward was co-editor. The volume in question was a collection of essays about New Zealand airmen.^[75] The book was fully prepared and ready for printing. Hayward was shocked at the news and pressed for an explanation. A volume of essays about New Zealand airmen seems innocuous enough. HarperCollins was reluctant to provide Hayward with an explanation for their eleventh-hour decision apart from saying they had been put under considerable pressure not to associate with Hayward on account of the negative publicity surrounding him.^[76] Somehow, the matter had been taken far beyond the question of whether a thesis had been honest.

Nor is HarperCollins alone in shunning Hayward. People fear being seen in a café with him. Others are afraid that emails might be monitored and association with him might have serious consequences for their own careers. They no longer converse with him for fear of being linked to him. Some of his former associates suspect their own work has been scoured for traces of "heretical" thinking about topics on which freedom of thought and independence of expression are unwelcome. Was this a consequence that could have been imagined when the Working Party submitted its report a year earlier?

Shortly after the HarperCollins shock, Hayward was hired by Fonterra, the large dairy and meat company as Communications Coordinator with responsibilities for writing the company's internal communications, information and training documents.^[77] His employment with Fonterra, however, ended the day he began when the company decided to terminate the position having been advised that employing him was a very risky proposition.^[78] Was this commensurate with what Hayward was alleged to have done ten years before?

Why Won't the Hayward Affair Come to an End?

Apologies have availed nothing. Resignation has been for naught. Passivity has been unproductive and the Hayward affair continues. One feature which has been entirely overlooked in all the publicity is why an unpublished, embargoed, research-training exercise should have been given such notorious publicity. Do the alleged (but contested) deficiencies of the thesis justify the chain of events from the unauthorised copying of a thesis, to a highly publicised but not public inquiry, to nation-wide ridicule and humiliation, personal threats, isolation and termination of a career? What good was it thought was being served by this action? Relatively early in the story, some senior New Zealand academics wanted to know why the issue was pursued, and called for an enquiry into the "motives for such activities."^[79] On the most recent publicity, even a senior Canterbury University official wondered what the motivation could be in keeping the Hayward affair at issue.^[80] Another opinion was blunt: "There seems to be a determination both to break Joel's career and to silence enquiry into the facts about the Holocaust."^[81] On the latter, the implications are precipitous. Dogmatic emphases on the holocaust only

"reinforces and legitimates closedmindedness, unrealistic foreign policies and barbaric behaviour." [82]

Further, why has Joel Hayward been frustrated in attempting to publish or work even in fields totally unrelated to his MA research exercise? These are questions the media have not asked. Do they deserve an answer? What specifically constitutes denial of the holocaust? Is it as simple as questioning whether less than 6,000,000 Jews died? Does it extend to expressing sympathy for Germans in Dresden in 1945? Questioning testimonies of survivors? Alleging that countries other than Germany committed war crimes? Denying that Jewish suffering during the Second World War was somehow unique? [83] Is it anti-Semitic to try to remove the element of "sacred myth" from 1940s Jewish history? Is it really so intolerable to deny that the holocaust "transcends history", that it is "the ultimate event" or the "ultimate mystery"? Is it truly obligatory to acquiesce in the view that "any survivor has more to say than all the historians combined about what happened?" [84] Alternatively, to express sympathy with the Palestinian cause in the contemporary Middle East in some quarters suggests hostility to the Jews and to argue that Palestinians perhaps should be accorded their own autonomous territory free from Israeli oppression is regarded as anti-Semitic. Such arguments are as specious as they are jejune but the shackles of a new orthodoxy suggests universities can not allow certain assumptions to bear the weight of enquiry. Can morality be that flexible?

There is nothing redemptive about the holocaust and arguably less redemptive value in the pursuit of Joel Hayward along a journey from holocaust historian to the fate of personal holocaust. A consideration of the larger story suggests quite clearly that the Hayward affair is not just "a storm in a teacup."

What is the motivation for keeping Hayward on the front burner? Justified comeuppance? Malice? Witch hunting? Witch hunters in early modern Europe were renowned for tenacity, success and ruthless application of their programme. Would their successors be any less vigilant? Are there "witch-finder generals" in New Zealand? Has the ghost of Joseph McCarthy appeared again? Is Joel Hayward a victim of outlooks analogous to these? If so, how should New Zealand society respond? [85]

Notes

- [1] Philip Matthews, "In Denial: The continuing story of why a New Zealand university refuses to dishonour thesis denying the Nazi Holocaust" *Listener* (2-8 November 2002), pp. 26-30.
- [2] "We do not endorse or in any way condone Holocaust revisionism..." Daryl LeGrew, letter to university staff, 20 April 2000 and "Audit pans thesis on Holocaust" *The Press* (21 December 2000).
- [3] Tania Hinehou Butcher, "Relentless persecution of a respected academic" *Manawatu Evening Standard* (2 November 2002), p. 8.
- [4] Dov Bing, Professor of Political Science at Waikato University, raised the alarm as early as 14 December 1999 in an email to Vincent Orange. More specifically, *The New Zealand Jewish Chronicle* 56 (April 2000), pp. 1, 6. The New Zealand Jewish Council subsequently obtained official university documents that enabled it to make a formal submission on the thesis. David Zwartz made a formal request to Alan Hayward, University Registrar (and no relation to Joel Hayward), under provisions of the Official Information Act 1982 on 4 April 2000. In reply, Alan Hayward declined to release some materials. Acting on a request from the New Zealand Jewish Council, the Office of the Ombudsmen twice contacted Vincent Orange about the same materials on 19 June and 14 July. Orange declined to make public the requested documents. However, in his reply of 17 July 2000, Orange wanted to know how David Zwartz had knowledge of a letter dated

21 April that Orange had sent to the University Chancellor. Request for documents was again raised by the law firm of Macfarlane, Dougall, & Stringer, in a letter to Gerald Orchard, 9 August 2000, pp. 1-2.

- [5] *The New Zealand Jewish Chronicle* 56 (No. 6, 2000), p. 6; *Sunday Star-Times* (28 May 2000); *The Press* (31 May 2000); letter to the University of Canterbury Working Party, 25 September 2000, 29pp, *passim*; *Listener* (24 June 2000), pp. 5-6; *Listener* (9 November 2002), p. 8; Report by the Joel Hayward Working Party (University of Canterbury, December 2000), p. 34.
- [6] Dame Phyllis Guthardt, Chancellor of Canterbury University, letter to university staff, 20 April 2000; "Holocaust thesis investigated" *The Press* (27 April 2000); "Former High Court judge to chair Holocaust thesis inquiry" *The Press* (16 May 2000).
- [7] Barker: Chancellor of Auckland University from 1991 to 1999 and former Senior Puisne Judge of the High Court of New Zealand; Trotter: Emeritus Professor of History at the University of Otago; and Macintyre: Professor of History at the University of Melbourne. Suggestions were made that the Working Party permit observers at its proceedings, but they were held in private.
- [8] Report by the Joel Hayward Working Party, p. 86.
- [9] Some of that negative reporting is referred to in the notes of this essay. Telephone calls have caused Hayward several times to have his home telephone number changed and at times has received threatening or abusive email on a daily basis. Vincent Orange, letter to Miles Fairburn, 10 February, 2001, p.3.
- [10] Detailed in various documents and correspondence. For example, Joel Hayward, letter to Vincent Orange, 22 April 2000, pp. 1-2; W. David McIntyre, letter to Ian Barker, undated [2000], p. 2; W. David McIntyre, letter to Alan Hayward, 25 May 1992, p. 1; Kingsley McFarlane, letter to Alan Hayward, 5 May 1992, pp. 1-2; McFarlane, letter to Alan Hayward, 9 September 1992, p. 1; Ian Catanach, letter to Vincent Orange, 30 December 2000, p.3; and Report by the Joel Hayward Working Party, pp.17-19, 73.
- [11] The head of the History department at that time refused to consider the matter. W. David McIntyre, letter to Alan Hayward, 25 May 1992 wherein McIntyre stated "the interference they have attempted is intolerable."
- [12] Joel Hayward, Letter to the University of Canterbury Working Party, 25 September 2000, p. 3.
- [13] "Submission to the University of Canterbury Working Party on the Joel Hayward MA Thesis," by the New Zealand Jewish Council, undated, paragraph 40, p. 8.
- [14] L.L. Stevens, QC, "Memorandum for Members of the Working Party," 15 September 2000, p. 15.
- [15] Part XIV of the Education Act 1989 underscores the essential principles of academic freedom. Section 161(2) (a) states that students and academics have the freedom, within the law, to query and test received wisdom, to advance new ideas and to state unpopular or controversial opinions. *Reprinted Statutes of New Zealand* (Wellington: New Zealand Government, 1996), volume 34, p. 167. Other relevant canons include the New Zealand Bill of Rights Act 1990, Section 14. Grant Huscroft and Paul Rishworth, eds, *Rights and Freedoms: The New Zealand Bill of Rights Act 1990 and the Human Rights Act 1993* (Wellington: Brooker's, 1995), pp. 500-4 at p. 501.
- [16] Statement adopted by the Council of the New Zealand Library Association, 15 May 1980. <http://www.lianza.org.nz/censorship.htm> and commented upon favorably by library personnel. For example, John Redmayne, letter to Daryl LeGrew, 20 April 2000.
- [17] Noam Chomsky, "The Faurisson Affair: His Right to Say It"

- Nation* (28 February 1991), p.231. Chomsky is a prominent Jewish intellectual.
- [18] Quoted in D. D. Guttenplan, *The Holocaust on Trial: History, Justice and the David Irving Libel Case*, (London: Granta Books, 2001), p. 302. Hilberg is a well-respected Jewish historian.
- [19] These principles are urged for example by Frank Haden, "Holocaust denier should have freedom to upset" *Sunday Star-Times* (21 May 2000) and Tim Darlington, "Politics has no place in thesis arguments" *Sunday Star Times* (4 June 2000). After the Working Party Report was released supportive letters to the editor were published in *The Press* (21 December 2000) and (26 December 2000). Hayward's students likewise expressed their support for him. "Backing for controversial ex-lecturer" *Evening Standard* (31 October 2002).
- [20] There are academics who oppose this. For example, Chris Connolly, "Submission on Joel Hayward's Thesis," [undated, ca. July 2000] p. 4 where he states, "We have no business trying to 'neuter' history at the postgraduate level, turning out students who shrink from controversy."
- [21] "Submission to the University of Canterbury Working Party on the Joel Hayward MA Thesis" by the New Zealand Jewish Council, undated, paragraph 23, p.5.
- [22] Elie Wiesel, "Words from a Witness," *Conservative Judaism* 21 (Spring 1967), p. 43.
- [23] David Cohen, "Revisionist history casts campus shadow" *The National Business Review* (22 November 2002), p. 4.
- [24] An irrefutable historical, social and political phenomenon. See for example the thorough and dispassionate treatment in Peter Novick, *The Holocaust in American Life* (Boston: Houghton Mifflin Company, 1999) and Norman G. Finkelstein, *The Holocaust Industry: Reflections on the Exploitation of Jewish Suffering*, (London: Verso, 2000).
- [25] J.S.A. Hayward, "The Fate of Jews in German Hands: An Historical Enquiry into the Development and Significance of Holocaust Revisionism," unpublished MA thesis, University of Canterbury, 1993, 360 pp.
- [26] Hayward, "The Fate of Jews in German Hands," *passim* but especially pp. 143-260.
- [27] See Christian Leitz, "Holocaust Research: The Current Position," *History Now* 6 (1) May 2000, p. 28: "the search for a written order from Hitler will continue as long as there are still files of the Third Reich hidden away in the archives of Russia and elsewhere."
- [28] Hayward, "The Fate of Jews in German Hands," p. 336.
- [29] Israel Gutman, ed., *Encyclopedia of the Holocaust*, 4 volumes (New York: Macmillan, 1990), vol. 4, pp. 1797-1802 projects a figure between 5.6 million and 5.9 million while stating the figures are "estimates," Estimated total deaths during and as a result of the Second World War are commonly estimated at between 50 and 60 million.
- [30] Yehuda Bauer, "Don't resist: A Critique of Phillip Lopate," *Tikkun* 4 (May-June 1989) p.67.
- [31] Cited in Barbara Amouyal, "Doubts over Evidence of Camp Survivors" *Jerusalem Post* (17 August 1986), p. 1.
- [32] A standard reference work, however, lists Neuengamme, Sachsenhausen and Ravensbrück as German camps where gas was used, but does not mention camps such as Dachau and Buchenwald which were formerly thought to have been primarily extermination centres. *Encyclopedia of the Holocaust*, vol. 2, pp. 539-41.
- [33] Hayward, "The Fate of Jews in German Hands," p. 336 and Appendix to the thesis, p. 2.
- [34] Hayward's discussion of gas chambers has sometimes been presented as concluding that no gas chambers existed at all. "POW angry over thesis" *The Press* (20 December 2000); "Audit pans thesis on Holocaust" *The Press* (21 December 2000) and "MP wants choice of tutor probed" *The Press* (9 January 2001).
- [35] Jean-Michel Chaumont, *La Concurrence des Victims*. (Paris: Editions le Doucouverte, 1997), pp. 137, 148-49, 156.
- [36] As argued by Elie Wiesel. See Irving Abraham, ed. *Against Silence: The Voice and Vision of Elie Wiesel*, 3 vols. (Washington: Holocaust Library, 1995). Others argue the uniqueness doctrine amounts to "intellectual sleight-of-hand", fetish and cult characteristics (Peter Novick, *The Holocaust in American Life*, pp. 9, 198) just plain silly (Jacob Neusner, *The Public Side of Learning* (Chico, CA: Scholars Press, 1985), p. 128) or "sterile" (Finkelstein, *The Holocaust Industry*, p. 47). The most systematic treatment of the doctrine of uniqueness is Steven T. Katz, *The Holocaust in Historical Context*, vol. 1. (New York: Oxford University Press, 1994) esp. pp. 28, 58, 60.
- [37] A reference to the outrage prompted by Hannah Arendt, *Eichmann in Jerusalem: A Report on the Banality of Evil* (London: Faber, 1963). It is noteworthy that "almost all scholars have come to accept Arendt's thesis," Novick, *The Holocaust in American Life*, p. 137.
- [38] Goldhagen says institutionalised hatred of Jews among Germans produced the holocaust. Daniel Goldhagen, *Hitler's Willing Executioners: Ordinary Germans and the Holocaust* (London: Little, Brown & Co. 1996). For a robust critique see Miles Fairburn, *Social History: Problems, Strategies and Methods* (London: Macmillan, 1999), pp. 263-80 and Raul Hilberg, "La Phénomène Goldhagen," *Les Temps Modernes* 592 (Feb-Mar. 1997), pp. 1-10. On the other hand, Stanley Milgram, a Yale psychologist, in the early 1960s carried out experiments which suggested that ordinary moral people under dictatorial influence could easily engage in atrocities. Stanley Milgram, *Obedience to Authority: an Experimental View* (London: Tavistock, 1974).
- [39] For example, "Hayward lacks the integrity necessary to hold a position of trust in the academic world," Comment by David Zwartz cited in "Thesis supervision angers Jewish group," *The Press* (3 March 2001), p. 1.
- [40] Hayward was criticised for having disseminated his thesis, while others condemned him for having embargoed it. It is true that Hayward did give copies of his thesis to two or three individuals. That does not constitute academic publication. While he has been criticized for this there is nothing unusual in it. Whether or not he was naive is hardly relevant. It is a common practice for people assisting research scholars with information to expect or even require a copy of the thesis in return for their cooperation. Hayward gave copies in this manner. "But I expressly forbade any use or publication of the thesis, in part or in whole, and even attached a clearly worded statement to the inside cover, which read: Copyright 1993 J.S.A. Hayward All Rights Reserved No reproduction, copy or transmission of any part of this MA thesis may be made without written permission from the author," Hayward goes on to say that as far as he was aware only Frederick Töben of the Adelaide Institute made any effort to further "holocaust denial" by using his thesis. As soon as this came to Hayward's attention he "took immediate and successful steps... to prevent any mischievous or harmful use of my thesis being made by that man," Joel Hayward, letter to the University of Canterbury Working Party, 25 September 2000, pp. 3-4. It came to wider attention only after a copy apparently was removed from the Canterbury University library, illegally photocopied and distributed. This act of theft was apparently never investigated by the authorities.
- [41] David Zwartz, president of the New Zealand Jewish

- Council put it bluntly: "We lay full responsibility on the experienced professional historians at the university whose job was to guide and assess his [Hayward's] work," "Making History" *The Press* (20 May 2000), p. 2. Astonishment later was expressed that Orange had been appointed convener of the History department Research Committee which oversees all thesis proposals. "Historian in thesis post" *The Press* (10 June 2000), p. 8. Elsewhere, Orange's resignation was called for. "Shonky thesis a dire scandal" *Sunday Star-Times* (14 January 2001), p. A8. See also the *New Zealand Jewish Chronicle* 56 (No. 6, 2000), pp.1, 6, 7-8.
- [42] Lyall Lukey, letter to the editor of the *Sunday Star-Times* (19 January 2001).
- [43] Frank Jones, "Rabid Attack" *Sunday Star-Times* (21 January 2001).
- [44] *Report by the Joel Hayward Working Party* is 89 pages in length but also includes over two hundred pages of supporting materials.
- [45] A news media report claimed "amid tight security" the University Council "debated for two hours the findings...", *The Press* (19 December 2000). According to the Vice Chancellor, "At its meeting on Monday 18 December 2000 the Council adopted the... Report from the Working Party and approved its public release," Daryl LeGrew, letter to Vincent Orange, 19 December 2000.
- [46] For example, Ian Catanach and Marie Peters to Vincent Orange, 30 December 2000. A dozen other scholars from around the country expressed their disapproval, some in strident terms.
- [47] Vincent Orange, letter to the Working Party, 18 October 2000, 7pp and Orange, letter to Miles Fairburn, 10 February 2001, 18pp.
- [48] "A tale [...] full of sound and fury, signifying nothing!" "Comments by Professor (retired) John H. Jensen on 'Submission to the University of Canterbury Working Party on the Joel Hayward thesis' by the New Zealand Jewish Council and 'Report' by Professor Richard J. Evans," undated, 5pp.
- [49] For example, Martin Lally, Victoria University, letter to Daryl LeGrew, 1 February 2001, p. 3 but *passim*. On legal advice, L.L. Stevens, QC, letter to Ian Barker, 10 October 2000, pp. 1-2.
- [50] <http://www.hist.canterbury.ac.nz/news/index.htm>
- [51] Minutes of Special Departmental Meeting, 21 February 2001, p. 2.
- [52] At least three New Zealand academics (outside Canterbury) publicly calling for Hayward's disgrace admitted not having read the thesis. Certain individuals appeared on national television decrying the thesis but only afterwards read it. Elsewhere, "I have no hesitation in endorsing the New Zealand Jewish Council's condemnation of [Hayward's] University of Canterbury MA thesis," Greg Ryan, letter to the editor, *The Press* (5 May 2000), p. 4. A month later (6 June), Ryan, a lecturer at Lincoln University, admitted to a member of the Canterbury History department he had not read the Hayward thesis. See also Chris Connolly, "Submission on Joel Hayward's Thesis," p. 5.
- [53] Miles Fairburn, memorandum to History Department, 8 February 2001 and Vincent Orange, letter to Miles Fairburn, 10 February 2001, pp. 2-16. The dossier assembled formally by Orange in February 2001 consists of approximately 144 pages.
- [54] Vincent Orange, letter to Ann Trotter, 25 May 2000, pp. 1-2 referring to many of the documents eventually included in the dossier and attaches copies in advance of his own meeting on 26 July. Receipt of the documents also acknowledged by Stuart Macintyre, letter to Vincent Orange, 12 June 2000, p. 1. The documents again are referred to in some detail in Orange's letter to "Ian Barker and Colleagues" on 16 July 2000, pp. 1-4.
- [55] *Report by the Joel Hayward Working Party*, p. 86 and Daryl LeGrew, letter to the academic community, 21 December 2000.
- [56] The materials evidently were placed in the University archives. Chancellor Phyllis Guthardt, letter to Vincent Orange, 30 April 2001.
- [57] "We feel that the Department should be 'closed lip' if approached by any media. Also we should wait until we have heard from the VC [vice chancellor], as to what we should say to the media," Judy Robertson (on behalf of Miles Fairburn, head of the department of history), letter to all history staff, 20 April 2000. This was the basis for Orange declining to appear in a proposed segment of the *60 Minutes* television programme. Vincent Orange, letter to Melanie Jones, 5 August 2000. A similar communiqué was circulated throughout the History Department on 2 February 2001 and again on 23 October 2002: "We are to give 'no comment' and if anyone is persistent refer them to... the Registry."
- [58] Evans was supplied with the examiners' reports on Hayward's thesis as well as Vincent Orange's letter to the Canterbury Chancellor (21 April 2000) by Macfarlane, Dougall, Stringer, barristers and solicitors, and asked by David Zwartz to examine and comment on them. Richard J. Evans, letter to David Zwartz, 19 September 2000, p. 1. Evans concluded that all three documents are problematic, essentially repeating his arguments detailed in his report on the thesis.
- [59] "Submission to the University of Canterbury Working Party on the Joel Hayward MA Thesis," (undated) consisting of seventy statements.
- [60] There is some dispute over this last point. "Holocaust thesis investigated" *The Press* (27 April 2000) stated the Jewish Council wanted the thesis removed from the library but Mike Regan of the New Zealand Jewish Council denied it (*Canta* 3 May 2000), as did David Zwartz. "Flawed arguments" *Sunday Star-Times* (28 May 2000) and in his letter to Chancellor Phyllis Guthardt, 4 April 2000, p. 2.
- [61] Gerald Orchard, "To the Working Party inquiry into JSA Hayward's MA Thesis," 13 October 2000, 4pp.
- [62] See Report by the Joel Hayward Working Party, pp. 36-37.
- [63] L.L. Stevens, QC, "Memorandum for Members of the Working Party," 15 September 2000, p. 21.
- [64] *Journal of Social History* 32 (No. 4, 1999), pp. 941-2; *History and Theory* 39 (No. 2, 2000), pp. 218-29; The Times Literary Supplement no. 4935 (31 October 1997), p. 10; History - Reviews in History (October 1999), and others.
- [65] Richard J. Evans, *In Defence of History* (London: Granta Books, 1997), pp. 121, 123.
- [66] Richard J. Evans, *Lying About Hitler: History, Holocaust, and the David Irving Trial* (New York: Basic Books, 2001), p. 248.
- [67] Report by the Joel Hayward Working Party, pp.3, 57, 70 and 86.
- [68] "An odious decision" *The New Zealand Jewish Chronicle* 57 (No. 3, 2000 [sic]), pp. 1, 7.
- [69] Comment by David Zwartz in *Sunday Star Times* (28 January 2001).
- [70] The cost of the enquiry has been reported at \$200,000. "Thesis casts shadow" *The Press* (20 December 2000). Also in Daryl LeGrew, letter to Vincent Orange, 19

December 2000, p. 2 estimated at between \$150,000 and \$200,000 and in "An open letter to our community from the University of Canterbury", 22 December 2000.

- [71] "Varsity leader defends historian" *The New Zealand Herald* (15-16 April 2000) wherein Pro Vice Chancellor Barrie Macdonald of Massey University affirmed the high regard the university had for Hayward.
- [72] Joel Hayward, letter to Vincent Orange, 9 May 2000, p.1 wherein he refers to specific treatment by a physician. In 2002 Hayward again referred to continuing care.
- [73] Joel Hayward, letter, 6 December 2002, read publicly at Orange's retirement function at Canterbury University on the same day. The letter was an expression of gratitude and congratulations to Orange who devoted forty years to Canterbury.
- [74] "Second Holocaust thesis controversy" *The Press* (24 October 2002) and "Essay was revisionist" *Waikato Times* (23 October 2002). The suggestion was advanced by Dov Bing. Ironically, an editorial shortly thereafter dismissed Bing's suggestions as "Trivial to-do" *The Press* (29 October 2002). One wonders why editors of a leading newspaper permitted a "trivial" matter to appear on the front page or composed an editorial on the same "trivial" subject?
- [75] Glyn Harper and Joel Hayward, eds, *Born to Lead: New Zealand Military Commanders and their Style of Command*.
- [76] Tony Fisk, letter to Joel Hayward, 29 November 2002. Fisk is the managing director of HarperCollins in New Zealand.
- [77] Joel Hayward, letter to Vincent Orange, 4 December 2002.

- [78] Joel Hayward, letter to Vincent Orange, 5 February 2003.
- [79] John H. Jensen, submission to the Working Party, p. 8; Hayward, letter to the University of Canterbury Working Party, p. 25 and Hayward, letter to Melanie Jones, 6 October 2000 declining to participate in the proposed 60 Minutes programme.
- [80] Alan Hayward, letter to Vincent Orange, 17 October 2002.
- [81] Vincent Orange, letter to Alan Hayward, 7 May 2000, p. 4.
- [82] Charles Liebman, "What should have been done?" *Jerusalem Report* 2 (9 January 1992), p. 37.
- [83] All of these are considered constituent aspects of holocaust denial in Deborah E. Lipstadt, *Denying the Holocaust: The Growing Assault on Truth and Memory* (New York: The Free Press, 1993). On what basis can these criteria be considered binding?
- [84] Elie Wiesel, "Trivializing the Holocaust," *New York Times* (16 April 1978), p. 2:1; Harry J. Cargas, "An interview with Elie Wiesel," *Holocaust and Genocide Studies* 1 (1986), p. 5.
- [85] Neither Joel Hayward nor Vincent Orange has been associated with the preparation of this article and neither has seen it prior to publication.

PETITION: TO THE UNIVERSITY OF CANTERBURY

In relation to the master's thesis of Joel Hayward at the University of Canterbury, we note the following events, of which the first five are detailed on the University's own website:

1. Joel Hayward was awarded a Masters degree by thesis, with first class honours, by the University of Canterbury in 1993, in accordance with the procedures that the University employed at the time.
2. It was subsequently argued by an external party that the degree should be revoked.
3. The University of Canterbury established a Working Party in 2000 to examine this claim.
4. The Working Party concluded that the thesis was not dishonest, and therefore could not be "amended, removed, downgraded or altered". It further concluded that the thesis was flawed and did not deserve the award of first class honours.
5. The University accepted these conclusions, apologised to those who were offended by the thesis, and stated that it did not support holocaust revisionism.
6. Dr Hayward resigned from his position at Massey University in 2002, apparently as a result of the ongoing hostility towards him arising from the previous events.
7. Recently, Dr Thomas Fudge of Canterbury's History Department wrote a review of these events, for inclusion in the University's journal 'History Now'. Although the journal was printed with this article, the Head of the University's History Department (Professor Peter Hemenstall) destroyed copies of the journal, with the concurrence of the University's Vice-Chancellor (Professor Roy Sharp). As a result of this action by the University, the editor (Associate Professor Ian Campbell) has now left that position, and Dr Fudge has indicated his intention to resign from the University.

Our views on these events are as follows. Notwithstanding any personal misgivings or objections that individual signatories may have as to the content of the thesis, we believe that certain fundamental principles have been breached by the University.

First, we accept that a University has both the right and the obligation to revoke any thesis on the grounds of proven dishonesty. However, in the event of it not revoking a thesis on those grounds, we believe that it is totally inappropriate for any university administrator or sponsored body to issue negative public judgements about it, or to apologise to anyone who may be offended by it. No student should be subject to a de facto second round of assessment as to the quality (as opposed to the honesty) of their thesis, particularly after having just been exonerated of the charge of dishonesty.

Secondly, we believe that the Working Party's actions in criticising the quality of the thesis, and the University's public reiteration of that, constitutes the very 'downgrade' that the Working Party asserted to be unwarranted. We consider it inconceivable that the University and the Working Party did not understand the contradiction involved here.

Thirdly, we do not believe that it is the business of any university administrator to issue public pronouncements upon any historical issues that are unrelated to the University. This is a matter for individual academics in the relevant area, in the normal exercise of their professional duties.

Finally, whilst there may be a range of opinions concerning the University's action in destroying copies of 'History Now', we view the destruction of any published academic work with considerable concern. These concerns are not ameliorated by the University's earlier and clear breaches of the fundamental rights of a thesis student, of its own judgement that the thesis could not be downgraded, and of the proper boundary between academics and administrators in the issuing of public statements.

We further consider that the effect of the University's actions has been to send a clear signal to potential students and other researchers at the University as to the acceptable conclusions to be reached in a particular area of enquiry, and this is antithetical to the proper function of any university. Furthermore, the effect of the University's actions is likely to have contributed to the general climate of hostility towards Dr Hayward, and therefore to his subsequent resignation from Massey University.

These University actions are improper, and place an obligation upon the University of Canterbury to acknowledge its errors and to offer appropriate remedies to Dr Hayward.

Signatories

Martin Lally, Associate Professor of Finance, Victoria University, PhD (Victoria University)

Glenn Boyle, Professor of Finance, University of Otago, MA (Canterbury), PhD (University of Texas, Austin)

Beverley McNally, MBA (Henley), PhD student

Tim Beal, Senior Lecturer in Marketing, Victoria University, DBA, PhD (Edinburgh)

Benoit Julien, Assistant Professor in Economics, University of Miami, PhD (Western Ontario)

Vincent Orange, Reader in History (ret), Canterbury University, PhD (Hull)

Stephen Brewster, Accountant, Ministry of Economic Development, CA, BCA MBA (Victoria University), MTax student

Scott Chaput, Lecturer in Finance, University of Otago, MBA (UITC), PhD (Oklahoma)

Robert Mann, Senior Lecturer in Environmental Studies (ret), University of Auckland, PhD (University of California, Berkeley) Geoff Bertram, Senior Lecturer in Economics, Victoria University, D Phil (Oxford)

Bryce Wilkinson, Capital Economics, BSc Hons, MCom, PhD (Canterbury)

Rodney Hide, Member of Parliament, MSc (Canterbury and Lincoln), MSc (Montana State)

Richard Marriott, Managing Director, Altair Financial Consulting Pty Ltd, formerly Senior Lecturer in Finance at Victoria University, MCom, MBA, B.Eng (elec)

Alan Wilkinson, Company Director, BSc Hons, PhD (Canterbury)

Richard Martin, Lecturer in Economics, Victoria University, PhD (Simon Fraser University)

Stephen Burnell, Senior Lecturer in Economics, Head of School of Economics and Finance, Victoria University, PhD (Cambridge)

Clare Gardner, Lecturer in Accountancy, University of Otago, MCom

Arie Brand, Associate Professor, Dept of Sociology and Anthropology (ret), University of Newcastle (NSW), MA, PhD (Leiden)

Charles Corrado, Professor of Finance, University of Auckland, PhD (University of Arizona)

Anna Carr, Lecturer in Tourism. University of Otago, Postgraduate Diploma in Tourism Studies, PhD student

Bryan Sinclair, Strategic Adviser, LLB, BMS

Jerry Bowman, Professor of Finance, University of Auckland, PhD (Stanford)

Michael Naylor, Lecturer in Finance, Massey University, MSc (University of London)

Matthew Ryan, Senior Lecturer in Economics, University of Auckland, PhD (Yale)

Andrey Ivanov, Research Assistant, Dept of Economics, University of Auckland, BCom Hons, PhD student

Roger Kerr, MA (Canterbury)

Rhema Vaithianathan, Lecturer in Economics, University of Auckland, PhD (University of Auckland)

Stephen Poletti, Senior Tutor, Dept of Economics, University of Auckland, PhD (University of Newcastle, England)

Maureen Coulter, Teacher, MA, PhD student in English and French

Tony Chad, Musician/Poet/Editor

John Randal, Lecturer in Finance, Victoria University, MSc PhD (Victoria University)

Katie Drake, Postgraduate Diploma in International Relations and Security Studies, MA student

Andrea Bennett, Lecturer in Finance, Massey University, BSc Hons (Canterbury), MBS Hons (Massey)

John Jensen, Professor in History (ret), University of Waikato, MA, PhD (University of Pennsylvania)

Francis Jensen, BEd (University of Waikato)

Trevor Reeves, writer/publisher, Dunedin

Christopher Milne, BComm LLB (University of Otago), CA

Jeff Sluka, Associate Professor, Social Anthropology Programme, Massey University, PhD (University of California, Berkeley)

Tania Hinehou Butcher, Poet, GradCert ResAn, BA, PGmd Cert Def Start Studs

Mary Beth Taylor, Language Education Consultant, MA (University of Washington)

Rick Boebel, Senior Lecturer in Finance, University of Otago, MBA (Chicago), PhD (University of North Carolina) Blair Simpson, Student Teacher, BA (Massey University)

John Ross, Hon Research Fellow in English, Massey University, MA (VUW), PhD (University of London)

Joseph Tanner, Engineer, MA in Philosophy

John Irvine, Poet, Writer and Editor, Coromandel

Adrian Phillips, Director, Kanuka Grove Educational Resource Centre, Massey University

Carl Bradley, Masters student in Defence Studies, Massey University

Emma Hamilton, BSLT, Masters student in Speech and Language Therapy, University of Canterbury.

Doreen D'Cruz, Senior Lecturer in English and Media Studies, Massey University, PhD (University of Michigan) Brendan Judd, Engineer, BA Hons, MA (Massey University)

Ananish Chaudhuri, Senior Lecturer in Economics, University of Auckland, PhD (Rutgers)

Roger Openshaw, Professor of Social and Policy Studies in Education, Massey University College of Education, MA, D.Phil (University of Waikato)

Cary Nederman, Professor of Political Science, Texas A&M University, formerly lecturer in Political Science at Canterbury, MA, PhD (York University, Canada)

James Corum, Professor of Comparative Military Studies, School of Advanced Air and Space Studies, MA (Brown), M.LITT (Oxon), PhD (Queen's University)

Simonne Walmsley, Legal Secretary, BA (History) student

Alan Pappriill, Teacher, Auckland, BA, Dip Tch

Kris Vette, General Manager in the National Health Service, UK, BSc, Dip Bus, Dip Bus. Admin, MPhil (Massey University)

Lazar Drazeta, PhD (Massey University)

Garth Martin, Manager, Rotorua

Paul Dunmore, Associate Professor of Accounting, Victoria University, BSc Hons, PhD MBA (McMaster University, Ontario)

Judith Lawrence, Copy Editor, formerly librarian at Massey University, MA Hons in English (Massey University)

Tania Lamb, Counsellor, B.Ed, MPhil, M.Management

Philip Meguire, Senior Lecturer in Economics, University of Canterbury, MBA PhD (University of Chicago)

Petition Organiser:

Martin Lally, Associate Professor, School of Economics and Finance, Victoria University of Wellington, PO Box 600, Wellington (martin.lallyt@vuw.ac.nz). Further signatories are very welcome, and should if possible be communicated to me by email. Contributions to the cost of this advertisement are also welcome."

Holocaust stir haunts Fudge

By KERI WELHAM, 23 April 2005

The former Canterbury University academic who resigned over a "book-burning" scandal says American universities will not employ him for fear of having "some sort of Holocaust-denier" on their staff.

Senior history lecturer Thomas Fudge left Canterbury in 2003 after his article in a university journal, revisiting the furore about a student's highly contentious thesis questioning key aspects of the Holocaust, sparked an emotional spat with university heads.

Copies of the article were destroyed and an extensive nationwide debate about academic freedom ensued.

Fudge, a Canadian, who is married with one child, yesterday told *The Press* he was running a research centre in the United States and doing consultative work. He had book contracts and was travelling internationally as a speaker on medieval history. But his preferred job, teaching, eluded him.

He believed American universities would not employ him because of "the New Zealand controversy".

"One speaks about the Holocaust at one's own personal peril."

Despite 13 years as an academic and two earned PhDs, he had had job interviews but could not secure a teaching position at a university. In one meeting to discuss job opportunities this week, the Hayward-Fudge controversy was raised and he was asked to explain his position.

"My defence of [Joel Hayward](#) has been something that has created some consequences for me.

"Institutions, in my view, are scared to death of being associated with me because I guess they are afraid of being accused of having some sort of Holocaust-denier in their faculty."

Fudge had been commissioned to write an article about the impact on masters student Joel Hayward of the widespread condemnation of his 1993 thesis questioning the validity of the Holocaust. Hayward suggested the gas chambers used to systematically kill Jews and other minority groups could not have existed and questioned the number of people who died at the hands of the Nazis in World War 2. Hayward's mental health and job prospects suffered.

But university heads objected to Fudge's article, sacking the editor of department publication *History Now* and controversially destroying 500 copies that carried Fudge's article. Though the books were shredded, it became known as the "book-burning" scandal in academic circles. Fudge left New Zealand in November 2003, on leave, and later resigned. Hayward has also relocated overseas.

Speaking to *The Press* from Washington, Fudge said the Holocaust had become a modern taboo of such potency that any

mention of it that was less than emphatically apologetic was unacceptable.

Fudge said he had read Labour MP John Tamihere's recent comments about the Holocaust, which Prime Minister Helen Clark indicated would not be tolerated.

"Obviously I wish that there were not consequences but I don't have any regrets for standing up for what I regard as academic freedom." Thomas Fudge, former Canterbury University academic

Tamihere said he was "sick and tired of hearing how many Jews got gassed" and, although the Holocaust revolted him, he did not want to be continually made to feel guilty for it.

Fudge said Tamihere's comment was "much ado about nothing".

"That statement, I don't find anything offensive in it. I don't find it anti-Jewish." Fudge said Tamihere's other comments, about women and gays, were "unacceptable" and "offensive".

The Simon Wiesenthal Centre, a Jewish human rights organisation, suggested Tamihere had a mental illness called Holocaust Fatigue.

"That is nonsense, a sad comment on New Zealand society. When some person in Jerusalem can create a form of mental illness and society accepts that," Fudge said.

Opposition leader Don Brash called for apologies to the Jewish community.

Fudge said: "Why? Obviously, he's not allowed to say how he feels.

"On the matter of human suffering, it's not necessary to privilege the Jewish experience."

Fudge attributed the Holocaust taboo to the reach of the more radical factions of the powerful Jewish lobby.

"There are some radical Zionist-types that bring a lot of pressure.

"The roads of the world should not, and do not, run through Jerusalem."

The Simon Wiesenthal centre estimates 5,680,000 Jews, and 5,000,000 people from other minority groups, were killed between 1933 and 1945 under Hitler's Nazi regime.

Fudge said, despite the consequences of his decision to write about the Hayward Holocaust scandal, he did not regret "the stand" he made.

"Obviously I wish that there were not consequences but I don't have any regrets for standing up for what I regard as academic freedom."

Tamihere 'sick' of Holocaust

By [David Fisher](#), [Jonathan Dow](#), [Jonathan Milne](#)

10:06 AM Sunday Apr 10, 2005 [Add a comment](#)

Labour MP John Tamihere says he is "sick and tired of hearing how many Jews got gassed".

The comments - branded yesterday by the Jewish Council as "sickening" and "deeply shocking for all Jews" - were made in the same interview in which Mr Tamihere referred to Cabinet minister Chris Carter as a "tosser" and "queer" and Cabinet minister Steve Maharey as "smarmy". They were released

yesterday by Investigate magazine editor Ian Wishart after a spat with Mr Tamihere about the recording of the interview.

Alerted yesterday to the remark, Prime Minister Helen Clark said through a spokesman that while the government understood the pain the comment caused the Jewish community, she was certain Mr Tamihere meant no offence.

In the interview, Mr Tamihere is asked by Mr Wishart about how a society can be focused on injustices of the past.

Mr Tamihere responds: "The Weisenthal Institute is the same. I'm sick and tired of hearing how many Jews got gassed, not because I'm not revolted by it - I am - or I'm not violated by it - I am - but because I already know that.

"How many times do I have to be told and made to feel guilty?"

David Zwartz, president of the New Zealand Jewish Council, said Mr Tamihere's comment was sickening for New Zealand Jews who suffered in the Holocaust and whose families were gassed.

"It is deeply shocking for all other Jews, as was the earlier trivialising of the Holocaust by Mrs Tariana Turia. Jews have no desire to make Mr Tamihere or anyone feel guilty, we only want to have the historic truth known and understood so discrimination and oppression leading to genocide won't happen again."

Victoria University political scientist Dr Jon Johansson said he was sure Ms Clark would have been appalled by the comment.

"The Holocaust aspect - there is no redemptive quality to that thought. It contributes nothing, it pollutes our discourse," he said. "The prime minister and the party are on the horns of a dilemma, where they have to weigh up principle against the practical reality of risking losing the already fragile blue-collar vote."

"It does look like the final straw - and it's tinder dry."

Mr Wishart decided to release the comments after it emerged Mr Tamihere and one other person had returned to Soljans Cafe in

West Auckland to talk to staff about the recording of the interview. The Agenda programme was contacted by a "source close to Mr Tamihere" offering tape recordings of staff who apparently said there was no recording device on the table when the MP lunched with Mr Wishart.

Tony Soljan, managing director of Soljans Estate Winery, said yesterday Mr Tamihere and the other person had talked to staff, who had asked that any conversation with them not be recorded. Mr Soljan said his staff felt "let down" when it emerged they had been taped.

Mr Wishart said the attempted "cover-up" by Mr Tamihere meant further excerpts would be released. He would also be lodging a complaint with TVNZ over its handling of the issue on Agenda yesterday.

Last night, Mr Tamihere refused to comment, although confirmed he had returned to the winery and spoken to staff.

He said he believed they were happy to be taped.

In a later conversation, Mr Tamihere said he was glad the comments were out now so Mr Wishart didn't get another edition out of the interview.

- additional reporting Jonathan Dow

http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=10119675

Revisionists have never considered me one of them. They may consider me an independent free-thinker (although many think I'm a coward), but not a revisionist.

In theory *every* scholar -- indeed, every person -- who reconsiders any interpretations of past or current events in the light of new evidence, by employing a different methodology, or by reconsidering the events from a new vantage point is a revisionist.

That's fine. But the term "revisionist" has now become loaded; it has come to define a person who uses the events of the past, and their reinterpretation, in order to support his or her current political, racial, or cultural worldviews. In other words, this person uses past events to fight current battles.

I do see myself as a free-thinking, non-aligned, non-political and basically non-conformist scholar. But because I possess no strong or evangelical views on political, racial or cultural issues I would no longer -- even though I always think for myself and try to express new interpretations in all of my scholarship -- define myself as even a garden-variety revisionist.

And I have never been a member of the right-wing, racially concerned, politically active faction that people now ordinarily associate with the word "revisionism".

The latter group, who are well aware of my liking of multiculturalism and my dislike of racialism, won't have a bar of me.

American Holocaust revisionist Dr Robert Countess admits that I was not, and am not, one of them:

"Hayward was not himself a revisionist. But in order to write an objective assessment, he listened to both sides, revisionists and anti-revisionists. We, revisionists, have never considered Dr. Hayward as one of us, but only as someone who attempted to build an objective point of view."

Source: <http://www.vho.org/aaargh/engl/engl.html>

New Zealand's leading revisionist activist, Mr Kerry Bolton -- publisher of *Western Destiny* magazine, author of *The Holocaust Myth: A Sceptical Enquiry* (2000) and *The Zionist War Party* (2003), head of Renaissance Press, and an associate of Dr Fredrick Töben's Adelaide Institute -- refutes some people's mistaken claims that I share the revisionist worldview:

"Hayward's thesis has been incorrectly referred to repeatedly as 'revisionist'. This is inaccurate. It is a study on the literature of revisionism. Hayward is critical of the literature throughout.

"However, what has condemned him as supposedly having revisionist tendencies is that he concedes that revisionists are not universally in error, and that orthodox proponents of the 'Holocaust' are not universally plausible.

"On virtually any other subject this approach would surely be lauded as objective. However, when it is the 'Holocaust' being considered this amounts to a religious heresy,"

Source: <http://www.adelaideinstitute.org>

Well known French revisionist Dr Serge Thion clearly doesn't like the fact that I apologised for the errors I recognised in my thesis. Dr Thion wrote:

"A world press campaign was launched against Hayward who promptly got on his knees and licked the shoes that were kicking him in the ass, an exercise that requires a considerable spine flexibility. Just try."

Source: <http://www.vho.org/aaargh/engl/hay/hayindex.html>

Ernst Zuendel's *Z-Gram* of 29 May 2000 was particularly scathing of me for publicly admitting I made mistakes:

[Joel Hayward] "wrote a groveling addendum to his thesis, to be read side by side with it. Rather than defending his courageous master's thesis, he must have thought he could find respite by abjectly groveling before his tormentors - not realizing that these people show no mercy to their targeted enemies."

Source:

<http://www.zundelsite.org/english/zgrams/zq2000/zq0005/000529.html>

Note: as someone who upholds liberal democratic values I cannot support the suppression of *anyone's* views, on any issues, so long as they don't violate New Zealand law or incite other to. That does not mean I consider all views equally meritorious. I do not. Some views I find abhorrent. But so long as they don't promote any illegality I support their right to exist.

<http://www.joelhayward.com/revisionism.htm>

My overview of "The Canterbury Affair" Dr Joel Hayward's Explanation

I am a former student of the University of Canterbury in Christchurch, New Zealand, from which I ultimately graduated on 3 May 1996 with a Doctor of Philosophy (PhD) degree in (military) history.

Back in 1991, immediately following completion of a three-year bachelor of arts degree in history and classics, I enrolled for a two year masterate.

During 1991 I wrote my thesis and during 1992 my four taught MA honours papers. On 7 May 1993 I graduated with the degree combining those five components: a masterate in History. I received it with First Class Honours.

For the taught papers, worth fifty percent of the overall masterate grade, I gained A-, A, A, A+ (thus, an A average).

For the thesis I gained a grade that was totally consistent with this level of accomplishment: A+.

The internal examiners for my four Honours papers were Dr Chris Connolly, Dr Ian Catanach, Mr Charles Manning (HoD, Classics), and Dr Trevor Burnard.

These grades were confirmed only after the papers, along with my Honours classmates', were sent to the History Department at Otago University for external examination.

The internal examiner for my thesis was Dr Vincent Orange, then a Reader (Associate Professor). The thesis grade was confirmed by the HoD, History, Professor W. David McIntyre, and a small consultative team, after the thesis had been examined by an external examiner, Professor John Jensen of Waikato University.

Thus, the grade of A+ for the thesis was not only of the same level of accomplishment as my four other graduate paper grades; it was also awarded only after it had been examined by an internal examiner as well as an examiner from another university who had not been involved in the research and writing of the thesis, and after the reports and the recommended grades from both examiners had been scrutinised by a small History Department committee presided over by one of New Zealand's most distinguished historians, W. David McIntyre.

I was naturally not involved in, consulted over, or privy to the examination process of either my four Honours papers or my thesis. Only the senior academic experts mentioned above were involved. And I had never met or had *any* contact with Professor Jensen.

The selection of Professor Jensen as independent external examiner was apparently made by Dr Orange in a proper fashion: after taking advice from his HoD, Professor McIntyre. In a handwritten note from Dr Orange to Professor McIntyre on 14 November 1991 -- which I recently received anonymously from Wellington -- the former asked his distinguished HoD "for advice (eventually) on who could be his [that is, my] external examiner."

*perhaps you might know of a
colleague independently involved!
In either case, I'd welcome
your advice (eventually) on who
could be his external examiner.*

*Yours,
Vincent*

The top half of this note won't be posted until I receive permission from Professor McIntyre and Dr Orange to display it. I respect our nation's privacy laws. In any event, the top half merely discusses Dr Orange's leave plans for the following year. Now, as to the "controversial" topic, my thesis attempted to analyse the phenomenon known as Holocaust revisionism, which I believed I was investigating *in an even-handed manner*.

I chose this topic because it combined my three great interests: World War II, the German language, and Jewish history. Even before I began my university studies I had gained a strong reading ability in Hebrew, which I studied because of pride in what I long believed was my Jewish heritage on mum's side of the family. My nana, Myrtle Bush, identified herself as Jewish, and my dear mum and I, more so than my two siblings, took an interest in all things Jewish.

As well as learning Hebrew I travelled to the small nation I felt a bond with: Israel, the Jewish homeland. This is a photo of a very young me in Tel Arad, Israel, in 1989 or 1990, the year before I wrote my masters thesis. Notice the menorah (Jewish candlestick) necklace.



I loved my times in Israel and believe without reservation that, while Palestinian grievances need addressing (and they are a lovely people, like their Israeli Jewish neighbours), Israel is a legitimate state that has given Jews a sense of focus and safety after the horrors of World War II. I have never wavered in this belief. As I said in the 15 April 2002 issue of the *Evening Standard*: "Israel clearly has a right to exist within its current borders, and its citizens must be able to live in safety."

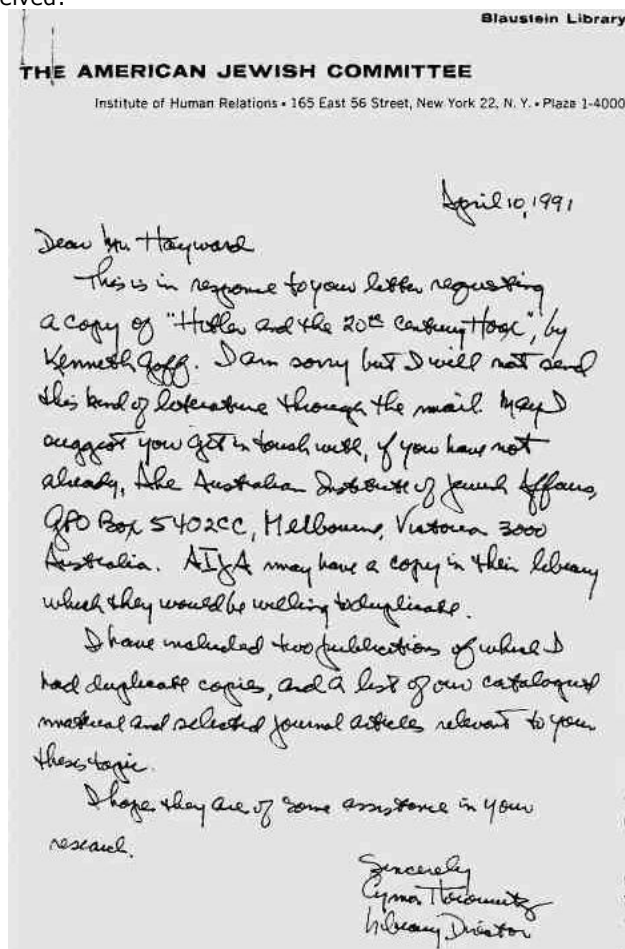
During the five years up to and including the year I wrote my thesis on revisionism (1991) I was a member of *The New Zealand Friends of Israel, Inc.*, a national non-religious Zionistic group composed of both Christians and Jews. In fact, the very year I wrote the thesis I was a Christchurch branch committee member. I was also a member of a local non-religious philosemitic group called *Opposition to Anti-Semitism, Inc.*

I thus thought that, with this background and my resolve not to get drawn into the revisionism/anti-revisionism debate, I could write a fair and non-partisan thesis. I certainly tried to do so. In good faith I did my best to acquire and make sense of key sources, to create a balanced argument, and to accept every piece of direction and guidance given by my trusted supervisor, Dr Orange, with whom I met for supervision meetings almost weekly. I can say in truth that I scrupulously accepted all of Dr Orange's instructions and revised my work continuously in accordance with his advice.

My examiners thought I had stayed fair and non-partisan, but in due course others would disagree: emphatically!

The New Zealand Jewish Council would later claim that I relied mainly on revisionist sources and made inadequate efforts to obtain anti-revisionist, or Jewish, sources. I can refute this claim with a clear conscience *and plenty of proof*.

In 1991 I wrote to dozens of Jewish organisations around the world (all of them thanked in my thesis, pp. i-ii) asking for specific revisionist and anti-revisionist articles that could help me determine whether the revisionists were employing accepted methodological principles. Many were helpful, for which I remain grateful. Here are a few of the many positive responses I received:



Serving the Community Since 1892

March 19, 1991

Mr. Joel S.A. Hayward
35 Medina Crescent
Parklands
Christchurch 9
New Zealand

Dear Mr. Hayward:

We are in receipt of your recent form letter in which you request that we send you photocopies of three anti-Semitic articles that we have in our collections. You also indicate that you are unable to pay for the material.

Unfortunately, our financial situation is such that we find it difficult to supply material which costs us to reproduce without some compensation. I am sending you item number 1 and 2 which are fairly short on a complimentary basis. However, if you would like to have a copy of item number 3, which is forty pages long, we would request payment for the photocopy. We charge 25¢ per shot for photocopying and postage. I have not charged you for the postage on what is sending you 1 item.

Singapore, 1990

Nathan M. Kaganoff
Librarian

NMR: mms
etc.

800 New Loudon Road Suite 400
Latham, NY 12110
Telephone: (518) 785-0035

Joel Stuart Hayward
35 Medina Crescent
Parklands, Christchurch 9 New Zealand

Dear Joel:

Enclosed finally the Pressac volume for your work.

The postage according to the Post Office will be \$49.50 for 8 pounds and this should have arrived in 5 to 7 days. We turned it around today, the day your letter arrived. Also, enclosed some information for your research including the comments by two American Trotskyist centers of the Holocaust: Teacher and Worker Committee for Open Debate on the Holocaust-CODOH. Should you require further information let me know. Unfortunately we have collected quite a file on these people and their activities. I gave a talk at Trinity College in Vermont a few weeks ago and two of the students in the class are doing papers on Holocaust denial and hate groups in the U.S.

Please do me a favor if possible and send me a copy of the review of Truth Prevails from the Jewish newspapers in Australia and New Zealand along with any reviews of Auschwitz: Technique and Operation of the Gas Chambers.

More to follow. With best wishes for a pleasant winter, I hope that Pressac in both the Auschwitz book and Truth Prevails provides you with the information you seek. Also of help I hope the information on David Irving and the good and bad Bradley Smiths-- the good one reviewed Arthur Butz's book and the bad one advertised in Northwestern University newspaper and has a group called Prima Facie. All of these addresses for bad guy info available for you.

Good Luck

Good Luck,
Shelly
Shelly Shapiro

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HOLocaust Survivors & Friends Programs: The Selma Seminar on the Holocaust: "Prejudice to Genocide: Teaching and Learning about the Holocaust"; Oral History Testimony of Survivors & Witnesses Program; Holocaust Education Resource Center and Library; Postcards to Truth: Promote, Preserve, Confronting Holocaust Denial; JUSTICE Journal; Division of Jewish Knowledge Foundation publications including *Amichai: Testimony and Creation of the New Churches and David Glass: The Voice of a Witness*, available in the Synagogue and in Amichai & the David Glass archive.

For example in my 27 December 1991 letter to Professor Browning, I asked him please to help me determine if and to what degree David Irving

"was incorrect in concluding that Hitler did not order -- and may not even have known about -- the mass extermination of Jews in the east. I have read Gerald Fleming's book and several articles on the subject (including Broszat's), but I have yet to see conclusive proof that Hitler did order it and did know about it. I believe you [Professor Browning] have written on the subject."

I also asked Professor Browning, and all the others, as well as *The American Jewish Committee* and Shelly Shapiro of *Holocaust Survivors and Friends in Pursuit of Justice*, for evidence with which to rebut Mr Arthur Butz's central theses.

I explained that I was a lowly but genuinely searching masters student. I stated that I was actively opposed to antisemitism and was not a revisionist, and added that, in fact, I was an office-holder in *The New Zealand Friends of Israel, Inc.*

To my regret, and perhaps now their regret, these persons and organisations provided *nothing* in the way of historical or historiographical *evidence*. Actually they provided nothing more useful than accusations that revisionists are fascist scumbags and ratbags. Only Dr Gerald Fleming made an effort to help, kindly sending me a book or three and some photocopied documents, for which I repaid him with a copy of the finished thesis and a letter of thanks.

As noted, some people have claimed I was not as impartial as I thought I was (and worked hard to be). In May 2000, acting on a complaint of dishonesty made against me in April by the New Zealand Jewish Council, the University of Canterbury established a Working Party to investigate the claim that my thesis was dishonest, was "Holocaust denial," and failed to meet what the complainants called "truth standards".

The original Complaint by the New Zealand Jewish Council, dated 4 April 2000, appealed on a strong emotional level for the stripping of my MA degree. It stated in part:

"Over the two thousand year history of anti-Semitism, Holocaust denial in our time follows on the heels of the earlier accusations of Christ-killing, the Blood Libel, Desecration of the Host, and promotion of the forgery, 'The Protocols of the Elders of Zion,' some of which still continue while some have only comparatively recently been dropped by the church. Holocaust denial, as well as being anti-Jewish, aims to undermine historic truth and exonerate the evils of Nazism." [1.]

The Complaint added: *"Only revoking Joel Hayward's MA degree will achieve the proper outcome. There may be procedural awkwardness, but this should not be allowed to outweigh the moral, academic and historical correctness of revoking the degree."*

The New Zealand Jewish Council also stated, extravagantly in my view, that it *"knows that a Jew anywhere in the world, now and in the future, can be harmed by this thesis"*.

I do not think the Jewish Council did anything improper in registering this complaint. We live in a democracy, thank God, and anyone is entitled to raise what they consider issues of concern. But I do think the Jewish Council was wrong to demand that my degree be stripped. This heavy-handed demand immediately placed the Jewish Council and I in an unwanted conflict. I was not and am not the Council's opponent. (Such was my desire to be conciliatory I was until then actually considering undertaking another thesis through Canterbury and asking for that to be recognised in place of the thesis on revisionism.)

I also strongly believe that the University of Canterbury was wrong to respond by creating an external Working Party, headed by a retired High Court judge, effectively to "try" me. [If you think I'm exaggerating about the nature of the "investigation" [you should click on this link](#) to see how I was treated by the Working Party].

The Jewish Council, on the other hand, was very happy with Canterbury University's response. Jewish Council President Mr David Zwartz publicly praised the University and commended it on the "high calibre" of the investigators. "The university has shown how seriously it considers the matter of Dr Hayward's

Holocaust denial thesis. We believe the university is acting fairly and honourably in the matter," Mr Zwartz told *The Press* (16 May 2000). Even my most caustic detractor, also a member of the Jewish Council, called the University's response "sensitive and swift" and "sensitive and forthcoming".[2.]

At that stage, in 2000, I was employed as a Senior Lecturer in Defence and Strategic Studies at Massey University, where I taught military history, strategy and operational art.

I had gained employment at Massey on the strength of my PhD (1993-1996) on the Battle of Stalingrad, my publication potential (I'd already published peer reviewed articles in scholarly journals and had my first book accepted by a distinguished American publisher, my Fellowship with the United States Air Force (I still hold this research fellowship), my Fellowship from the German Government, and so forth.

My career was progressing extremely well, due mainly to my very popular and well attended courses, my high student evaluation results, my stream of peer reviewed articles and an internationally successful book, a heavy administration load as the Co-ordinator of Defence and Strategic Studies, successful liaison functions with the New Zealand Defence Force, a high public profile as a defence commentator, my role as Convenor of annual national defence conferences, etc.



L to R: Rear Admiral Peter McHaffie, Chief of Naval Staff; Air Commodore David Bamfield, Deputy Chief of Air Staff; The Honourable Mark Burton, Minister of Defence; Major General Maurice Dodson, Army Chief of General Staff; Professor Graeme Fraser, Colonel Commandant of the New Zealand Army Education Corps; Dr Joel Hayward, Senior Lecturer in Defence and Strategic Studies.

I was promoted to Senior Lecturer in 1999 I was only 35!



Pro Vice-Chancellor's Office
Private Bag 11 222
Palmerston North
New Zealand
Telephone: 64 6 358 9099
Facsimile: 64 6 350 9085

4 August 1999

Dr Joel Hayward
School of History, Philosophy and Politics
Tutor
MASSEY UNIVERSITY

Dear Joel

Congratulations on your promotion to Senior Lecturer.

In the increasingly competitive environment of the University, promotions from Lecturer to Senior Lecturer are not routine and it is necessary to have established sound foundations for an academic career, to have recorded significant progress in teaching and research, and to have made a contribution to the wider University. These requirements are not easily met and your success means that you have satisfied the criteria and demonstrated the potential for further advancement in the future.

Congratulations on your achievements to date, and my best wishes for your future career.

Yours sincerely

Professor Barrie Macdonald
Pro Vice-Chancellor
College of Humanities and Social Sciences

Anyway, in December 2000 the Canterbury Working Party ended its seven or eight-month investigation and released its Report. This was harshly critical of my former supervisors and their department, and of the University of Canterbury's postgraduate regulations and practices. The Report was also very critical of several aspects of my old MA thesis. The Report concluded that my thesis demonstrated "impressive industry and intelligence" and "lucidity" and was very well written -- but

was also excessively ambitious, very flawed in places, and even "perverse" in other places.[3.]

The Working Party did *not*, however, conclude that my thesis was either "Holocaust denial" or "Holocaust revisionism".

Moreover, the Working Party found no evidence to support the New Zealand Jewish Council's claim that I had acted dishonestly. It found that I was honest and not racist, anti-Semitic or malicious.

Given that my mistakes were honest ones, the Working Party concluded that the University of Canterbury could not and should not strip me of my degree or alter my grade.

While some New Zealand Jewish leaders accepted the decision with quiet disappointment and dignity, others were outraged and unaccepting. They demanded further action.

The February 2001 issue of *The New Zealand Jewish Chronicle* (which says February 2000 on its cover. See: mistakes are easy to make!) devoted many pages to a scathing condemnation of Canterbury University and its Working Party.

The *Chronicle's* editors -- with the editorial advice of the same ever-pleasant Mr David Zwartz who had earlier publicly praised the university and commended it on the "high calibre" of the investigators -- labelled the Working Party's final position "an odious decision".

Whereas in May 2000 Jewish leaders had stated that they "believe the university is acting fairly and honourably in the matter" (*The Press*, 16 May 2003), in early 2001 they responded to the decision not to strip me of my degree by accusing the university of acting outrageously.

The same issue of the *Chronicle* even claimed -- thus rewriting history -- that the university had been "persuaded" to enquire into the circumstances which led to the Hayward thesis being accepted". (p. 7)

This wasn't accurate. As the *Chronicle* was fully aware, the university had acted immediately -- indeed, "sensitively" and "swiftly" according to Professor Bing (quoted above) -- upon receiving the Jewish Council's complaint. The university did not need any further "persuasion".

The February 2001 *Chronicle* also devoted several pages of inaccurate reporting to trying to convince readers that I was, after the thesis's 1993 submission, involved in "Holocaust denial" (pp. 8-9). This is a sad and decidedly unfair allegation, especially when joined by the *Chronicle's* allegation (p. 7) that the Working Party should have considered this.

Why, I still wonder, did the *Chronicle* and the Jewish Council think that my life after 1993 had any relevance to the investigation of how and why Canterbury University accepted, supervised and examined my 1991 thesis?

Does this not prove that some New Zealand Jewish persons, claiming I was an enemy, wanted me to suffer in some way?

If my reluctant assumption is correct, does it reflect well on them?

I am not, of course, an enemy to the New Zealand Jewish Council or the wider Kiwi Jewish Community. I no longer respect one or two prominent Jewish individuals who have treated me in an unfair, undemocratic manner. I think they will in time be exposed for what they are. But all other New Zealand Jewish leaders have my full respect and empathy and the community they represent retains my highest regard.

Because the Working Party's combined "package" of findings was so unacceptable in some quarters (not that I was thrilled by it either), the controversy did not immediately die. Mr Zwartz proved prophetic when he stated in January 2001, doubtless unaware of what the following eighteen months would hold for me, that the Jewish community "must take it further". (*Sunday Star-Times*, 28 January 2001).

[Click HERE to continue reading my explanation of events!](#)

My overview of "The Canterbury Affair"

Dr Joel Hayward's Explanation (continued)

[Click HERE to return to the previous section!](#)

[cntd] ...

I did not re-ignite the public interest this year (2003) in my story. In May, Canterbury University's History Department did, by destroying 500 copies of a published article on me. I had not

even known about the writing of that article prior to its short-lived publication

This year media attention on the controversy, and on my life since 2000 (and especially since my departure from university employment in 2002), has been very intense, and I have sometimes found the glare of the spotlight unpleasant. Yet that does not mean that all media coverage has been negative towards me.

Indeed, many print, radio and television journalists and editors have "covered" me and my circumstances with fairness, accuracy and sensitivity.

It is my hope that, now both sides of the story have been told, the fair-minded New Zealand public will make up its own mind as to whether I am the architect of my own misfortune or the victim of narrow-minded hostility and maltreatment stirred up by the complainants, whose public condemnations of me continued into 2001.

I continue to feel regret at three things: errors in my thesis; some people's anger at those errors; and the misuse of the thesis by certain racists and politically motivated cranks.

But that does not mean I must forever remain quiet while people abuse me, violate my rights, or use me as a pawn in a game in which the players in both teams have their own aggressive agendas.

Let me make my position clear:

I now accept that I was inadequately prepared to undertake such an ambitious and complicated thesis in 1991, but the History Department did accept my "very carefully worked out thesis proposal," and provided a supervisor who expressed no concerns. [4.]

I do not think the general topic was inappropriate; only that I attempted to investigate far too much within the confines of a single-year, half-masters thesis.

I recognise flaws and errors in the thesis, some significant, that I did not see at the time of writing.

My heightened awareness of those flaws and errors is the result of subsequent reading and reflection.

I still strongly regret those flaws and errors, but after having supervised many theses myself and researched numerous others, I consider some of those flaws and mistakes typical, qualitatively and quantitatively, of those found in almost all masters theses that receive successful (that is, passing) grades.

I accept, however, that others of my mistakes were so big that they should have jumped out at my supervisor (not that I place any blame on him). I also accept that my topic was unusually controversial and that external scrutiny, some of it microscopic by experts and others working for the complainants, has heightened the publicly perceived importance of the flaws and errors within my thesis.

I have thus publicly apologised many times in all sincerity to the particular community which expressed outrage at the flaws and errors.

I firmly stand by all my statements in the Addendum, dated 26 January 2000, that I attached to the thesis. [Click to read the Addendum](#)

Yet that does not mean I will remain passive while protagonists on either side of the revisionist/anti-revisionist debate attempt to use me or my 1991 thesis as ammunition to fire at each other.

I have the right to defend myself, and I shall, against any of the diminishing number of people who still insist I was or am a heretic; that is, a "Holocaust denier" or a "secret" supporter of "Holocaust deniers".

My vigour in defending my reputation and family name during recent months this year (2003) does not mean that I no longer feel regret or have revised any of the views that I expressed in the Thesis Addendum. It is merely indicative of my realisation that my sincere apologies almost always fell on deaf ears.

During 2000 I twice sought arbitration with the New Zealand Jewish Council:

-the first time via a request for the Working Party to facilitate such arbitration or mediation, which I made in person on 25 July 2000 to Sir Ian Barker, the Chairman of the Canterbury Working

Party (and a nationally known arbitrator) and in writing to Sir Ian and the working Party on 25 September 2000.

-the second time by way of a direct request to Professor Graeme Fraser, the Assistant Vice Chancellor (Academic) of Massey University for him to facilitate such arbitration or mediation through Massey's Dispute Resolution Centre.

My requests were declined.

Those were not my first attempts to meet with and reassure the New Zealand Jewish community. On 26 January 1999, for instance, I wrote a conciliatory letter to the New Zealand Zionist Federation, addressed to its President. In that letter I stated categorically: "I am NOT affiliated or otherwise associated with ANY groups that have anti-Jewish agendas. I abhor and condemn the racist views those people hold." I gave the Zionist Federation a photocopy of a letter that I had sent to a human rights tribunal. In that letter I refused permission for a particular Holocaust revisionist to present my thesis as evidence in his defence. I also advised the New Zealand Zionist Federation that "I am most happy to meet with you or members of your executive at any time if you considered it would help clarify matters." Here is my copy of my letter [with certain names blacked because of New Zealand's tough privacy and libel laws]:



School of History,
Philosophy and Politics
Private Bag 11 222,
Palmerston North,
New Zealand
Telephone: 04 359 4221
Telephon: 04 359 4324
Fax: 04 359 5882
Incorporated:
Classical Studies
Defence and Strategic Studies
History
Labour Studies
Philosophy
Politics
Religious Studies

The President,
The NZ Zionist Federation,
80 Webb Street,
Wellington

26 January 1999.

Dear President,

It has come to my attention that one or two anti-Semitic organisations in Australia are using my name and position as a tenured lecturer here at Massey University to add "academic credibility" to their vile crusade. I was especially saddened to see that the last issue of the New Zealand Jewish Chronicle even mentioned my name in this context. I have since written a Letter to the Editor explaining how the anti-Semites are trying to drag me into their war entirely against my will.

I am hereby writing to reassure the executive committee of the Zionist Federation that I am NOT affiliated or otherwise associated with ANY groups that have anti-Jewish agendas. I abhor and condemn the racist views those people hold.

A few days ago I posted the following passage on my internet home page (<http://members.tripod.com/~WhitelightNZ/Hayward.html>), which I hope will make clear to all who log on that I am not associated with haters. That passage -- which can be seen at <http://members.tripod.com/~WhitelightNZ/Hayward-14.html> -- says:

I also wish to state that I am NOT affiliated or involved with individuals or organisations -- including [redacted] -- that seek to rehabilitate the Nazis and/or attack Jews and others. I despise the views of those people.

I am aware that several of those people have used my name or reprinted articles from my homepage in a pathetic attempt to add academic credibility to their anti-Semitic campaigns. I warn them to desist. I will defend my reputation against them with zeal.

My own opinion about race, for those who may be interested, is easy to express: I do not believe that race determines moral

Te Kōwhiri ki Pūrehuroa

Inception to Infinity: Massey University's commitment to learning as a lifelong journey.

attributes. I do not believe that ANY race is better or worse than another.

Moreover, I believe that we should treat racism [including anti-Semitism] like pornography. That is, we should take a zero-tolerance stance and demonstrate that we will NOT accept it in our communities.

I enclose for your information a photocopy of a letter that I recently sent to the [redacted] which is currently prosecuting a case against [redacted] [redacted] is one of the rat-bags who has tried to use me to add credibility to his miserable and repugnant crusade against Jews and others. You will see that I condemn his action in the strongest terms.

I am most happy to meet with you or members of your executive at any time if you considered it would help clarify matters. If you want additional information on me and my own fight against the haters who try to use me, please contact Mr [redacted], Executive Council of Australian Jewry [redacted] Road, [redacted] NSW 2010, Australia. Mr [redacted] has been very helpful to me, and I certainly appreciate his wise counsel.

Thank you.

Yours sincerely,

Dr. Joel S.A. Hayward,

Lecturer in Defence and Strategic Studies

Unfortunately I received *no reply* from the New Zealand Zionist Federation.

Moreover I have *this* year (2003) again sought mediation with the New Zealand Jewish Council, and even recently spoke three times (for 17 minutes from 9.40 a.m. on 30 July; for 9 minutes at 2.41 p.m. on 9 August; and for 4 minutes from 11.10 a.m. on 15 August) by telephone to Mr David Zwartz, Council President, seeking to lay the controversy to rest in a "win-win" manner.

30.01	0:20am	Смешивание	3-30-001	15:00	0:00
30.01	0:40am	Кейрн	4-30-1053	13:00	0:00
30.01	0:35am	Уножнн	0-30-021	8:00	0:00
30.01	0:12am	Кейрн	3-31-001	0:00	0:00

This is a printout from my telephone account. The Kelburn phone number (disguised for obvious reasons of confidentiality) is Mr Zwartz's. He and his confidants will naturally recognise the number.

My thrice expressed telephone request to Mr Zwartz unfortunately resulted in silence and no conciliatory meetings. Despite the very pleasant Mr Zwartz expressing to me a desire for a meeting, he clearly was unable to convince his fellow Council members. I wonder if the person who most strongly opposed meeting me is the same person who has schemed to keep the whole affair on the front-burner. If so, perhaps the Jewish Council might reflect on whether its handling of all these matters wouldn't have been managed better without the mischief of one uncompromising, unreasonable person.

I feel disappointed by the Council's rebuff of my efforts at conciliation, and still extend my hand in friendship to this body that on some levels represents a community (the wider Kiwi Jewish community) that I respect.

Allegorically, I see my current situation like this: it would be reasonable and probably necessary to apologise sincerely for accidentally making someone trip and skin their knees. But it would not be reasonable for the person who caused the accident to keep apologising whilst or after the other person rose from the ground and began pounding him in the face.

I have for over three years been criticised by some in the media, and even worse abused by strangers in many ways, for unintentionally causing grave annoyance to some people.

The abuse took the form of very hostile phone calls, letters, emails and other communications, and sometimes involved threats against my life. On the worst occasion the threat was targeted at my children.[5.]

Some people, including friends to whom I showed the threats or hate mail, have wondered why I did not involve the Police. This is easy to explain. I DID consult the Police, but in an informal manner seeking *advice*, not in a formal manner seeking protection.

A former Massey University Defence Studies student of mine who is a Police Inspector advised me that, however distressing such hate was, violence threatened almost *never* became

violence performed. That gave me some reassurance. He also advised me that ignoring idiots was better than giving them what they seek: publicity or a forum/soapbox for venting their spleens.

This was, I still believe, very sound advice.

In any event, all the threats and hate directed at me did far less damage psychologically than did my "trial" by the Working Party convened by Canterbury University.[6.]

By totally shattering all my beliefs about academic freedom the politically motivated (as I see it) Working Party scarred me in a way that hateful threats and accusations could never do.

As the only tenured New Zealand academic ever to be hauled before a tribunal at his *alma mater* for having allegedly committed grave academic dishonesty, my self-confidence as a scholar and teacher plummeted.

Being found not guilty of dishonesty should have been encouraging, but the Working Party's additional scathing criticisms of my fledgling research rendered that verdict worthless to me.

I adopted a passive response throughout the period of my worst difficulties (November 1999 - June 2002) in the hope it would reduce inflamed passions. It did not, and only broke my spirit and made me feel and behave like a victim.[7.]

It is not my plan to continue passively accepting hostility, accusations or suspicions.

My publication record itself reveals that I am a most inappropriate target for such abuse. Since 1993 I have written a successful PhD dissertation, scores of peer-reviewed academic articles, and six books (some of which have been highly praised internationally and none of which has been panned).

Three of my books are used as set texts or recommended texts in university and staff college courses around the world.

In not one of the million words I've published have I repeated any so-called heresy.

The choice is thus obvious: either I'm not a heretic and never was, or I'm the world's most uncommitted and unsuccessful heretic.

-- Joel Hayward
October 2003

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- [1.] *Report by the Joel Hayward Working Party* (University of Canterbury, December 2000), page 11.
 - [2.] D. Bing, "Pseudo-History: New Zealand's Denial Problem", *The Review*, July 2000.
 - [3.] *Report by the Joel Hayward Working Party* (University of Canterbury, December 2000), pages 2, 3, 62.
 - [4.] New Zealand Jewish Council Letter of Complaint Addressed to the Reverend Dame Phyllis Guthardt, Chancellor of the University of Canterbury, dated 4 April 2000, presented as Appendix A in *Report by the Joel Hayward Working Party* (University of Canterbury, December 2000).
 - [5.] That I have received telephone, email, verbal and written aggressive accusations or threats of violence is impossible to doubt.

I reported it in 1992 to Professor W. David McIntyre, the HoD, History at Canterbury. Professor McIntyre described this as "persecution" in a letter to Mr Alan Hayward, University Registrar, dated 25 May 1992.

The Working Party would later criticise "[T]he fact that Dr Hayward had been harassed," and especially the fact that in 1992 I had secretly been videotaped in conversation with supposed friends, who then sent a highly edited, maliciously selective version of the tape and transcripts to various people and agencies throughout New Zealand. The Working Party called this an "underhand and unjustifiable intrusion" into my privacy.

Still distressed by all these actions four years later, I advised Mr R. W. Hlavac, Canterbury University Librarian, in a letter dated 21 October 1996, that now the library embargo on my thesis had expired (without any attempt by me to prevent that) I was still concerned about the "verbal abuse, threats, etc" that I had suffered. I nonetheless instructed Mr Hlavac that I would merely rely on the library's "usual practice" (Mr Hlavac's words, letter to Joel Hayward, 17 October 1999) of referring anyone requesting to study my thesis to seek my permission as author. (Note: I never denied ANY requester access to the thesis!)

Then, when abuse and hate mail became more frequent during 1999, 2000 and 2001, I explained to my successive line managers, Professor John R. Ballard, Professor Peter A. Schouls and then Professor David Thomson that this correspondence was causing me great distress. I shared some of the vile "correspondence" with the latter, who kept it on file for some time.

I have kept photocopies of some of my correspondence with line-managers, including:



Professor John Ballard
Foundation Chair of Defence Studies

2 July 2000

Dear John

The weight of hate mail and telephoned threats and criticisms has increased of late. I am seriously bothered by it, although I feel able to carry out all my duties and fulfill my teaching and other commitments. I am merely alerting you to the fact that my morale has nose-dived and that I worry my ability to cope could deteriorate.

Although we don't always get on well I am grateful for your support when David Dickens of the CSS got the dumb idea of holding a seminar to "expose" me. I was heartened by your public vote of confidence.

Thank you,

Joel

Dr Joel Hayward

School of History,
Philosophy and Politics
Private Bag 11 222,
Palmerston North,
New Zealand
Telephone: 64 6 350 4231
Telex: 64 6 350 4424
Facsimile: 64 6 350 5052
Incorporates:
Classical Studies
Defence and Strategic Studies
History
Labour Studies
Philosophy
Politics
Religious Studies

COPY

Most of the garbage I received was unimaginative and only semi-literate, and phrases like "hope you die," "you'll get yours," "die scum!," "rot in hell," and "we'll be waiting for you outside your work" seemed so common that, had the calls and mail not come from different parts of New Zealand or been sent from many different email addresses, I probably would have concluded that they came from one small group of hate-filled people.

Some of this mail even came from a senior academic at another New Zealand university, and, with full specifics, I reported that academic's behaviour and mail to the Working Party. I felt so distressed by some of the mail that, in a letter to the Head of the Working Party, Sir Ian Barker, dated 1 August 2000, I pointed out my concerns. Sir Ian told me during our interview on 10 October that he shared my grave concerns.

I also felt extremely worried that my old supervisor would also fall victim to the actions of haters, but, perhaps because the Working Party made me the prime focus of its investigation and the media seized on me as the architect of the whole mess, Dr Orange experienced little hatred. I thank God for that.



PRIVATE AND CONFIDENTIAL

20 June 2000

Robin J Wilson
Assistant Ombudsman
The Office of the Ombudsman
6th Floor, 764 Colombo Street
P.O. Box 13482, Christchurch

Ref C6306

Dear Assistant Ombudsman

Thank you for your letter of 15 June 2000 inviting me to express any concerns I may have about the request by the New Zealand Jewish Council for the release of the assessment reports written by Dr Vincent Orange and Professor John Jensen, the examiners of my 1993 University of Canterbury Master of Arts thesis.

→ I am not personally opposed to the release of the two examiners' reports. I was not responsible for the initial production of either report and I feel, in some ways, that they relate to an examination process within the University of Canterbury that I was subject to but not actually part of. Moreover, I do not wish to present an appearance that I have anything to hide.

Having said this, I am aware that the University of Canterbury has established a Working Party, headed by the Honourable Sir Ian Barker, to investigate the University of Canterbury's award of a Master of Arts with First Class Honours for my thesis and four MA papers. I am therefore not sure that the release of the examination reports at this stage of the Working Party's inquiry, especially on the basis of public interest, will benefit the process. It may even prejudice it.

→ I am also very concerned that the release of the examiners' reports may result in the two examiners, Orange and Jensen, becoming the subject of public condemnation and unfair criticism by persons who might find (rightly or wrongly) aspects of them unpalatable. I sincerely believe from my own unhappy experiences of late that such an eventuality is highly likely.

Thank you for your consideration.

Yours sincerely,

Dr Joel Hayward

[Red highlighting added for this website.]

Because of offensive calls Telecom has had to change our number almost every year. In the last three years, for example, I believe our home number has been, successively, 06-3537002, 06-3540583, 06-35400823, and now 06 3540XXX. Thankfully, since leaving Massey University the degree of hate directed at me has diminished considerably. After I left Massey (with whom I have no unresolved issues) I kept a lot of the vile mail and so forth in a box in our hallway closet. My wife Kathy persuaded me that, because it felt like a cancerous presence in our home, we should get rid of it. She was right; binning that poisonous material was quite a healing experience.

[6.] and [7.] Click on the link at the bottom of this page to read about my continuing health problems.

[All documents mentioned here are found in *Report by the Joel Hayward Working Party* (University of Canterbury, 2000) or in my personal files on this affair.]

-- Dr Joel Hayward
(ZDaF, BA, MA Hons, PhD)
4 September 2003

UPDATE: 13 September 2003: I never cease to be amazed by the irrationality of some people. This morning I received a phone call from a journalist with a national tabloid newspaper, who advised me that a middle-aged Massey undergraduate student had contacted him, admitting that he had given me the live bullet I showed on TV3's 60 Minutes. Yet he claims he gave it to me [in mid-2002?] not as a threat, but as a "gift".

I informed the journalist that I cannot understand this man's motives (was he scared I would report him to the Police?), and that at the time I certainly did not consider it a gift. On the contrary, I found it a highly intimidating action, especially as the giving of the live bullet was NOT accompanied by any friendly message!

I have never owned a gun, I do not own a gun, I do not have a firearms license, I do not go shooting, I do not even

fire any weapons at targets [oh, aside from "that" time in Alabama], I have not told anyone I go shooting or that I'd like to, I have never killed an animal [aside from fish], I do not collect weapons, etc. So some "gift," eh!

Nonetheless, in keeping with my belief that "talking things through is better than fighting them out," I will employ a mediator, and through his or her services, attempt to communicate with this "gift"-giver to see if there has not been some grave misunderstanding, or, if a hatred exists, to see whether that can't be dealt with through discussion and explanation.

UPDATE: 15 September 2003: I have this morning asked a distinguished New Zealander (a former army general) to

facilitate a meeting between the bullet-giver and me to see if this horrible difference can be resolved in the way that all conflicts should be: through discussion.

UPDATE: 23 September 2003: I learned today from Major General Piers Reid, DLitt, that the guy who gave me the bullet refuses to meet with me in a mediated context. I expected as much.

[Click HERE or on the navigation links on the left of the page to read the famous suppressed HISTORY NOW article.](#) Holocaust revisionism that he wrote at Canterbury University in Christchurch over a decade ago Dr Joel Haywaves in Palmerston North in New Zealand.

<http://www.joelhayward.com/myoverviewoftheaffair.htm>

Eichmann 'wasn't a bad person,' says his daughter-in-law, dooming her political career

Carmen Bretin Lindemann was running for mayor in a village in Argentina. Then she gave a TV interview in which she blamed the Jews for falsifying history

By [JTA](#) and [Times of Israel staff](#) October 23, 2015, 10:17 pm [15](#)



Adolf Eichmann on trial in Jerusalem, 1961. AP, File.

BUENOS AIRES — A daughter-in-law of [Adolf Eichmann](#), the Nazi war criminal hung by Israel as one of the architects of the Final Solution, withdrew her mayoral candidacy in Argentina after defending his actions on television.

Carmen Bretin Lindemann announced Thursday that she was bowing out of the mayoral race of the northeastern village of Garupa after receiving intense criticism for what she said about Eichmann during a television interview that was aired on Wednesday.

"The history that you know is not the real one, the version that you know from movies and books is written by the Jews, and all the world accepts that history," she said in the [interview](#) for the TN news channel.

"He wasn't a bad person, he obeyed orders and did not personally kill anyone," she added, calling Eichmann "grandpa."

Bretin Lindemann ran as a representative of A New Alternative, a party led by presidential candidate Sergio Massa. But after the interview was aired, she was expelled from the party. In a statement she published on Thursday, she wrote: "In order to not hurt my fellow party members in the alliance my immediate resignation is necessary. I want to assure the public that I don't and never did support the Nazis."

The Jewish political umbrella DAIA condemned Bretin Lindemann for "denying the extermination during the [Shoah](#) and vindication of Nazism" in a statement.

The trial of Eichmann, who was captured by the Mossad in Argentina in 1960 and executed in Israel in 1962, led the political theorist Hannah Arendt to write about what she termed "the banality of evil." She argued Eichmann was an example of how normal individuals will, given the right circumstances, dispassionately carry out atrocities without recognizing them as such.



Carmen Bretin Lindemann - [TN.com](#) screenshot

But Gabriel Bach, a retired justice in the Israeli Supreme Court who acted as prosecutor in Eichmann's trial, has disputed this assertion, describing Eichmann as an ideologically motivated murderer of Jews who went to extreme lengths to kill as many of them as possible.

Eichmann was convicted on 15 criminal charges, including crimes against humanity, war crimes and crimes against the Jewish people, and was sentenced to death on June 1, 1962 — the only time Israel has enacted the death penalty.

***[Eichmann's final barb: 'I hope that all of you will follow me'](#)**

***[Mossad opens archives on Eichmann capture](#)**
<http://www.timesofisrael.com/eichmann-wasnt-a-bad-person-says-his-daughter-in-law-dooming-her-political-career/>